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PUERTO RICAN FIRST AND SECOND GENERATION SINGLE PARENT
SHARED CHILD-REARING PRACTICES: RELATIONSHIP WITH THE
EXTENDED FAMILY

A Dissertation Presented

by

HENRY J. EAST-TROU

Submitted to the Graduate School of the
University of Massachusetts Amherst in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

May 1997

School of Education

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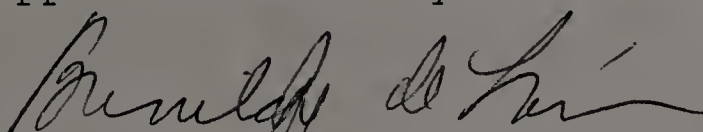
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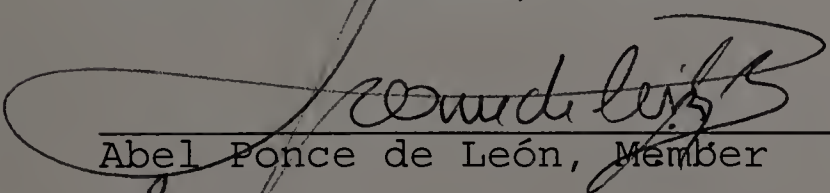
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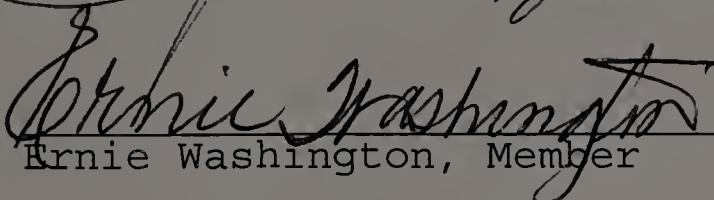
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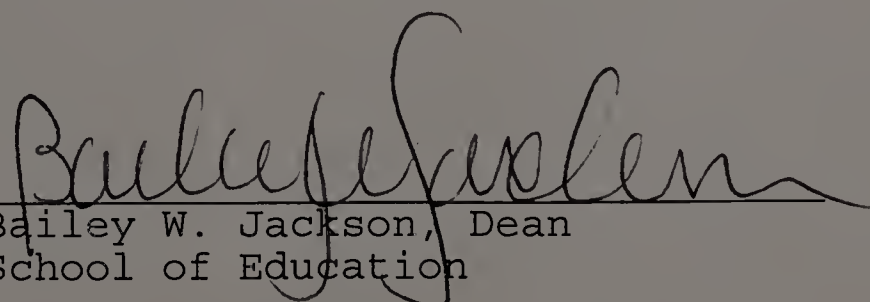
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ABSTRACT

PUERTO RICAN FIRST AND SECOND GENERATION SINGLE PARENT
SHARED CHILD-REARING PRACTICES: RELATIONSHIP WITH THE
EXTENDED FAMILY

MAY 1997

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This study explored how first and second generation Puerto Rican female headed households residing in Springfield, Massachusetts, utilize the extended family network in childrearing responsibilities. The study will examine how the process of acculturation to the mainland culture has influenced the structure and the dynamics between single-parent families and the extended Puerto Rican family. More specifically, it explored in what ways the traditional shared childrearing responsibilities between single-parent families and extended family have been adapted to fit with the mainland culture. In addition, it explored the aspects of the traditional shared childrearing responsibilities that remain functional. The results suggest that first generation and second generation Puerto Rican female heads of household are quite similar in how the extended family network is involved in the shared child-rearing practices.

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CHAPTER 1

INTRODUCTION

Most cross-cultural studies addressing family structure, family values and child-rearing practices have been developed by researchers from Western countries (United States, England, France and Germany). Consequently, these research studies are viewed through and compared with Western values and Western culture's concept of family: heterosexual, married two parent household with their children. This view of the family structure brings with it a set of values and child-rearing practices which stress self-sufficiency and clear boundaries between the nuclear family and their kin.

The focus on the nuclear family in the American culture has excluded the concept of extended family. The idea of "family" in the United States has been clearly identified with a White dual parent family with two to three children per household (Levitan & Belous, 1982). Goode (1977) characterizes the White American family in terms of an "...independent unit..." (p.23) that lives and functions separately from their blood relatives. Grandparents, aunts and uncles, and godparents do not play a significant role in the normal development of children. The experience of extended family structure in the American family was not seen as part of the American experience beyond colonial times (Laslett, 1973). The movement away

from the extended family towards a nuclear unit occurred in response to urbanization and industrialization at the turn of the century (Tinsley & Parke, 1984). Although the concept of the nuclear family continues to permeate through the American experience, it is being challenged and has been described as "...essentially a myth." (Uzoka, 1979, p. 1095).

Puerto Rican culture's view of family and familial responsibilities, on the other hand, includes the extended family in all aspects of family matters. Child-rearing responsibilities in the Puerto Rican family have been traditionally shared intergenerationally through the extended family network. The question this study addresses is: To what extent have these traditionally shared child-rearing responsibilities changed in the context of acculturation to the U.S. mainland culture?

The Concept of Family Amongst Communities of Color

Communities of color such as African-American, Asian-American and Hispanic-American communities believe that extended family systems play a significant role in family life helping with child-rearing, offering financial and emotional support, exercising authority and carrying other responsibilities which impact the nuclear family's behavior, expectation and worldview. Yamamoto and Kubota (1985) describe the Japanese-American family as an extended network of family members who share responsibilities. The

Japanese-American culture places emphasis on the family versus the individual. Shon (1982) describes the Asian-American family as a "...clan..." (p.209), whose task is to maintain the family unity and name. De Vos (1954, 1955) and Caudill and associates (1952, 1969, 1973) propose that the achievements of the Japanese-Americans in the United States can be attributed to the Japanese cultural values such as familism.

Amongst African-American families the kinship bonds can be traced to Africa (Fine & Schwebel, 1988). African-American families share a heritage of kinship familial structures that to this day are used to cope with the pressures of daily living (Moore-Hines & Boyd-Franklin, 1982). Extended family networks in African-American families include grandparents, in-laws, godparents, aunts and uncles. This kinship network is based on principles specific to Black families such as multiple parenting, non-sanguine close relationships, role flexibility and multigenerational households (Fine & Schwebel, 1988; Sudarkasa, 1980).

Hispanic-Americans (Mexican-Americans, Cuban-Americans, Latin-Americans and Puerto Ricans) share a core cultural value system that places a great deal of importance in the family (Vega, 1990). Hispanic-Americans view family, which includes grandparents, godparents, aunts, uncles and in-laws, as the primary source of emotional and financial support.

Studies show that the role of the elderly is more clearly defined in the minority cultures than in the dominant American culture. However it is unclear whether this difference is a factor of the design of the studies which reflect the values of a youth oriented culture or is an accurate representation of reality. Sotomayor (1989) describes that in youth-oriented cultural values the elderly's role and function is less discernible in the intergenerational process.

Single Parent Family

Over the last 25 years the number of single parent families has increased significantly. Glick (1984) and Norton and Glick (1986) indicate that the number of single parent families has more than doubled between 1970 and 1984. Glick (1984) predicts the number of single parent households will increase approximately 33% through the decade of the 1990's, in contrast to a 5% decrease during the same period for dual parent households.

In African-American communities in the '60s, 20% of all children were living in female headed households. This figure increased to 51% by 1985. Jencks (1992) indicates "many conservatives blame the decline of the two parent Black family on welfare" (p. 130). This phenomenon has sparked a great deal of discussion especially around identifying social causes for this shift in the family structure. Some social scientists argue that the changes

in social policy were responsible for the increase in single female headed households after 1965 (Murray, 1984). This argument is based on the assumption that "Aid For Dependent Children" (AFDC) encourages female headed households, that AFDC encourages the termination of bad marital relationships, and the high AFDC benefits makes female headed households more careful about considering marriage (Jencks, 1992).

Jencks (1992) attributes "single parenthood" to a drastic attitudinal change around marriage, sex, divorce and parenthood during the 1960s. He describes that this paradigm shift impacted all socioeconomic levels. He argues that the increase of female headed households can be attributed to a combination of economic factors and cultural changes.

Nearly all of the research on single parent families reflects the parental stress and/or the potential psychological, developmental and academic difficulties children may experience in a single parent household in comparison to a dual parent family (Fine, et al., 1985). Although this data may be accurate, most of it emanates from longitudinal research on divorced, white female headed families. Therefore, the data from these studies may not be useful in describing the effects of single parent status among African-Americans and/or Hispanic-Americans. The causes of single parent status vary among different racial groups (Fine & Schwedel, 1988). These differences can be

attributed to economic factors, public policy and sociocultural changes. Inclan and Gallardo (1989) attribute the development of Puerto Rican female headed households to acculturation to the American culture.

In African-American families the percentage of never married parents (44.8%) is significantly higher than White families (12.4%). In White families the percentage of divorced parents is significantly higher (52.7%) as compared to African-American families (22.8%) (U.S. Bureau of the Census, 1984). Scheinfeld (1983) surveyed 33 African-American urban low-income families and found no difference in achievement and academic performance between children of single and dual parent families; but Hunt and Hunt (1975, 1977) found that White adolescents were affected more negatively by single parenthood than African-American adolescents. Noble (1978) and Sudarkasa (1980) attributed this phenomenon in African-American families to the importance of community and extended family networks that go beyond consanguineal relationships. Sudardkasa (1975) describes the family stability in the African-American family to be based on kinship bonds and long lasting relationships.

The impact of race/ethnicity and/or economic necessity on household family composition among African-American, Hispanic and White families was studied by Tienda and Angel (1982). Their results support the view that economic and cultural factors play significant roles and may explain the

importance of the extended family in assisting single parents with child-rearing.

Mclanahan and associates (1981) in a study addressing network structure, social support and psychological well being in single parent households identified three ways in which single parent families adapt to this way of life: a) returning to the family of origin; b) forming an extended network of people; and c) reestablishing the conjugal family form. For the purposes of this study the focus will remain with "returning to the family of origin." Returning to the family of origin may mean moving back or reconnecting psychologically. Single parents trust that the family will stand by them. In addition, this pattern provides respite child care and emotional support and financial assistance. The network consists of relatives including parents, brothers, sisters, aunts and uncles who live nearby. The interaction is frequent and the relationships in this structure are described as durable and intense. This type of structure provides the mother with a sense of self-worth (Mclanahan, et al., 1981).

Meitus-Sanik and Mauldin (1986), concerned with the quality of life in single parent families, compared time demands between single versus dual parent families. Their findings indicate that single employed mothers spent the least amount of time in household tasks, physical care, and recreational activities in comparison to mothers from dual parent families who were not employed. Single mothers are

more likely to ignore their own personal needs. However, there was no significant difference in time spent providing emotional childcare.

Hanson and Sporakowski (1986) provided a literature review summary on single parent families. The topics in this article address the complexity of (theoretical, financial, social, childcare and legal) issues facing single parent families. For the purpose of this study, the summary articles by Hill, Glenwick and Mowrey and Gladow and Ray referenced by Hanson and Sporakowski (1986) will be used. Hill described the different life cycle stages in different types of single parent families. He concluded that lack of manpower, to perform all the expected normative tasks in the family, is common in all the single parent family structures. Glenwick and Mowrey describe the parentification of children in single parent families resulting from dysfunctional parent/child relationships which may require treatment. Gladow and Ray researched the impact of social support on poor single heads of household. Their results indicated that social supports enhance the well being of female heads of household and that the women who rely on friends and relatives have the least numbers of problems.

Hispanics in the United States of America

Hispanic-Americans are residents and citizens of the United States who belong to Spanish-speaking ethnic groups. The total number of Hispanic-Americans was 22,354,059 (or 9% of the population) in 1990, up from 16,940,000 in 1985. As one of the most rapidly growing ethnic minorities in the United States, Hispanic-Americans will have increasing influence on the nation. Cuban-Americans, Mexican-Americans, Latin-Americans and Puerto Ricans represent the majority of Spanish speaking groups on the mainland U.S.A..

Demographic Characteristics of Puerto Ricans in the United States of America

Puerto Ricans represent 15.1% of the estimated 15 million of the Spanish-speaking population in the United States (IPRP, 1986). The national economic trends for Puerto Ricans in the United States indicate a median age of 24 while the non-Hispanic is 32 years of age. The median number of school years completed is eleven point two (11.2). The drop-out rate ranges from 50% to 70% in large urban areas. The rate for single female head of household was 15% in 1960, 36% in 1980 and it increased to 44% in 1985. In 1985 the unemployment rate for Puerto Rican males was 15% and for females 13.3%. Between 1960 and 1980, the drop of Puerto Rican men in the labor market was 13.8% compared to 9% for African-Americans and 2.6% for Mexican-Americans. Between 1960 and 1980, Puerto Rican women in

the labor force rose 1.4% compared to 30% for African-American women and 63% for Mexican-American women. Between 1969 and 1984, the number of Puerto Ricans on welfare increased 115% for couples and 291% for single females heads of household as respectively compared to 2.3% and 25% for Whites and African-Americans. For Mexican-Americans the number fell for couples and rose 23% for single female heads of household. In fact, Puerto Ricans have the highest percentage of people below the poverty level (74.4% amongst the Spanish-speaking groups) (IPRP, 1986).

Overview of Different Studies on Acculturation

In the United States, at the turn of the century and due to an inflow of migratory waves, research began to emerge regarding acculturation and its impact (Linton, 1940; Fedfield, Linton, & Herkovits, 1936; The Social Research Counsel, 1954). These initial studies were anthropological in nature and significance. Recent research has focused on Chicanos and/or Puerto Ricans living on the mainland and the sociological and psychological effects on the communities as well as on its individual members and familial structures (Berry, 1979; Olmedo, 1980; Padilla & Ruiz, 1973; Szapcoznik & Kurtines, 1980; Torres-Matrullo, 1980; Santana, et al., 1982; Sotomayor, 1989; Raphael, 1989).

Acculturation is defined as a process of inter-cultural borrowing between diverse peoples resulting in new

and blended patterns. This process requires the contact of at least two different cultural groups that interact with each other. The minority culture is influenced into behavior patterns that arise from the dominant and/or host culture.

The acculturation process, once considered unidimensional is now understood as two-dimensional. This conceptual change has also brought dramatic changes in the assessment and evaluation of acculturation. Traditionally, acculturation was viewed on a continuum from high to low. Currently, assessments attempt to identify resistance to acculturation as well as degrees of cultural preferences when comparing both cultures.

Ogletree and Ujlake (1985) demonstrated that there is minimal movement towards acculturation and assimilation among Hispanic-Americans. Hispanic-Americans generally want to have political and economic clout while maintaining their own cultural identity. Ogletree (1981), in a survey comparing Hispanic-American preferences between assimilation or pluralism, discovered that, although acculturation has taken place, a certain degree of separateness (based on religion, ethnic identity, behavioral patterns) exists and will be sustained in the future.

Colleran (1984) assessed the degree of acculturation of Puerto Rican Families. They focused on the following areas: (1) attitudes towards the family; (2) the presence

or absence of a fatalistic outlook; (3) attitudinal preferences for Puerto Rican ways; (4) response to the modernity of American society; and (5) trust of people outside the Puerto Rican group. The study concluded that married children are much closer to mainland values and ideas than their parents are, but notes that none in this sample chose an entirely American identity, indicating that, despite generational differences, they still retain Puerto Rican culture as part of their identity.

Sabogal and associates (1987) described the effects of acculturation on familism in 452 Hispanics compared to 227 White non-Hispanics. Despite the varied national origins, Hispanics reported similar attitudes, indicating that familism is a core characteristic in the Hispanic culture. The high level of perceived family support remained unchanged despite changes in acculturation. These findings reveal that the value of familism is embedded in acculturated Hispanic-Americans and demonstrated in the activities of daily living such as sharing of responsibility with the extended family network, emotional support and child-rearing practices.

Overall the review of the literature suggests a bimodal process that will provide a clearer understanding of the elements and degree of acculturation of minority communities living in the midst of a host culture.

Statement of the Problem

Puerto Rican culture's view of the family and familial responsibilities is inclusive of the extended family in all aspects of familial matters. Child-rearing responsibilities in the Puerto Rican family have been traditionally shared intergenerationally (Fitzpatrick, 1987; Wafenheim, 1975; Wolf, 1952). However, very little is known about the ways in which first and second generation Puerto Ricans' increased participation in mainstream U.S.A. will impact traditional values, particularly the relationship between the single parent families and the extended family and their role in child-rearing.

We also know little about the increased trend towards first and second generation single female headed Puerto Rican families living in the U.S.A. This trend can be attributed to U.S.A. public policy, to cultural transition, to acculturation to the dominant culture, and to the expectation of more egalitarian relationships (Inclan & Gallardo, 1989). Regardless of the causes this trend offers another unexplored challenge in the study of acculturation and its impact on the extended family and child-rearing practices.

This study offered the opportunity to explore acculturation and how it has impacted the role of the extended family in child-rearing in the context of a single female headed Puerto Rican family. In addition, this

research explored the similarities and differences between first and second generation Puerto Rican female headed households. The question this study is attempting to respond is: to what extent have these traditionally shared child-rearing responsibilities changed in the context of acculturation to the U.S.A. culture?

Purpose of the Study

The purpose of this study was to explore how first and second generation Puerto Rican families with female, single heads of household utilize the extended family network in child-rearing responsibilities. The study examined how the process of acculturation to the mainland culture has influenced the structure and the dynamics between the single parent and the extended Puerto Rican family. More specifically, it explored the ways the traditional shared child-rearing responsibilities between the single parent and extended family have been adapted to fit with the mainland culture. In addition, it explored the aspects of the traditional shared child-rearing responsibilities that remain alive.

Statement of Significance

Puerto Ricans represent the largest ethnic group (52.6%) amongst Spanish speaking groups in Massachusetts, where Hispanics represent the largest ethnic minority group in the state (U.S. Census, 1990). As Puerto Ricans gain

more access to education, employment, health care and political participation there is an increasing need to develop a cultural understanding of this growing community. Up until now public policy has reflected the needs of the dominant culture. As the dialogue develops between cultures, a greater sensitivity to the needs of the Hispanic community may emerge in the theoretical and public policy arenas.

This study will help explain acculturation trends as they impact child-rearing and changing dynamics between single parent families and the extended family network. In addition, this study contributes to the development of new psychotherapeutic approaches targeted to the needs and challenges of single parent families. It also provides us with the opportunity to understand child development in the Puerto Rican culture as well as the priorities of child-rearing within the Puerto Rican community.

This study examines the quality of life in terms of time demands and people involved in childcare. Finally it looks at issues of parentification of children and inquires as to the role and function children may have in the child-rearing of younger siblings.

Overall there is a need to train psychologists, teachers, counselors, day care providers and social workers to deal with different child-rearing practices, cultural values and experiences as an increasing number of Puerto Rican children become more and more part of the community

at large. This information can help human service providers in general to differentiate between cultural developmental milestones and aspects of general human development.

Organization of the Dissertation

The introductory part of this dissertation provided a comparative overview between Western and non-Western perceptions of family structure and child-rearing practices. More specifically, it focused on Puerto Rican single headed household family structure and its relation to the traditional extended family shared child-rearing responsibilities in the context of acculturation. This section also includes the statement of purpose and significance of the study.

Chapter 2 covers the literature review as it specifically relates to the areas of Puerto Rican single heads of household, acculturation, extended family networks and child-rearing practices.

Chapter 3 includes a detailed description of the participants, methodology, operational definitions and project design, and limitations of the study.

Chapter 4 includes a detailed description of the quantitative and qualitative results of this study.

Chapter 5 includes a discussion on the findings as they relate to the literature, limitations, implications,

future research opportunities and, conclusions and recommendations.

CHAPTER 2

LITERATURE REVIEW

This section will address, briefly, the organization of the Puerto Rican family, the cultural values which impact the family's interaction process, and the shared child-rearing responsibilities. The goal of this section is to point out the paradigms and values of Puerto Rican shared child-rearing practices in the context of acculturation and assimilation. In addition, it aims at identifying and differentiating to what extent first and second generation Puerto Rican single parent families use the extended family network in sharing child-rearing responsibilities.

Puerto Rican Cultural Values

At the heart of the Puerto Rican culture is the family. Family is for the Puerto Rican as the social service system is for the American (Wagenheim, 1975). The Puerto Rican family has been described by Vales (1978) as "the mediator for historical, cultural and social forces" (p.3) through which the Puerto Rican values, attitudes and behaviors are passed from one generation to the next.

Puerto Rican place a great deal of significance in the family, especially its ". . . unity, welfare and honor" (Garcia-Preto, 1982). Relationships are described as intense and frequent visits are very common. Family

gatherings call for great joy and departures call for sadness and grief. Puerto Ricans have a profound sense of commitment to the family, which carries responsibilities and obligations, placing the emphasis on the group rather than on the individual (Garcia-Preto, 1982). Furthermore, familism is a core cultural value in the Puerto Rican family. Family members have a strong identification and attachment as well as feelings of loyalty, responsibility and reciprocity for members of their family (Sabogal, et al., 1987).

Sotomayor (1989) describes three salient cultural values and traditions amongst all the Hispanic subgroups (Puerto Ricans, Cuban-Americans): close family ties, a high sense of community value and strong religious affiliations. She states that regardless of nationality, length of residence in the U.S.A., ethnic background and/or race, social class, or religion the family is regarded as the most important institution in the Hispanic culture. This institution is visualized as an interactive intergenerational system with mutual obligations and responsibilities. Family members help each other with both financial and/or emotional support in times of crisis and stress. The degree of intergenerational mutuality is found more frequently amongst Hispanics in comparison to the majority population. The multigenerational relationships and interactions are maintained regardless of geographical location. These multigenerational transactions are carried

out at different times and places and are based on particular stages of the family life cycle.

The Puerto Rican culture is transmitted through the specific family characteristics which emphasize the preservation of relationships, valuing "familismo, respeto, personalismo and dignidad" (Mizio, 1984). Despite familial, geographic, socioeconomic and acculturation differences, these values are exhibited by families in Puerto Rico and to a certain degree exhibited by families residing on the mainland (Garcia-Preto, 1982).

"Dignidad" (dignity) is a cultural value that addresses the quality and expectation of interpersonal relationships. "Respeto" (respect) acknowledges individual merits, regardless of wealth or social status (Fitzpatrick, 1971; Rosado, 1980). "Personalismo" (personalism) reflects the culture's preference for having " . . . face to face contact and primary relationships" (Mizio, 1984). "A la Buena" (in a nice way) or "pelea monga" (passive resistance) describes the manner in which Puerto Ricans prefer to resolve personal conflicts (Mizio, 1984). Irizarry and Pacheco (1989) found the traditional Puerto Rican values such as respect, good manners, obedience, and close ties with the family continue to prevail in the present Puerto Rican society.

All these values are generationally transmitted through multigenerational transactions and interactions

that ensure the continuity of linguistic, familial and cultural values.

The Puerto Rican Family Structure

Fitzpatrick (1971 & 1987) distinguishes four main substructures within the Puerto Rican family structure, among them the extended family, the reconstituted family, the nuclear family, and the mother-based family. For the purposes of this study the extended, the nuclear and the mother-based families or single female headed household will be addressed.

The Extended Family System

The extended family is comprised of the grandparents, in-laws, aunts, uncles and cousins, all of whom live nearby. This network will guarantee that any orphaned child will have a home, will not suffer from hunger or not have a place to sleep (Wagenheim, 1975). Although, urban development, geography and the impact of U.S. mainland culture has weakened the bonds between the extended family and the nuclear family, there is still a tendency for family members to live near by and to socialize primarily amongst each other (Wagenheim, 1975). Becerra and Shaw (1985) found that among Mexican-American immigrant families the elderly maintain their own residence but live near the nuclear family. Bird and Canino (1982) found similar relational patterns among Puerto Ricans in the mainland,

even after years of residing in the U.S.A.. Hispanic elderly retain a very important role in the Hispanic family. Their presence tends to reduce stress during crisis and can offer support when a child is ill; when parents divorce, or when parents need to work longer hours (Raphael, 1989). Sotomayor (1989) has identified three major functions elders play in the intergenerational process: the socialization of the younger generation, provision of financial and emotional support and ensuring the transmission and continuation of linguistic, familial and cultural values.

Amongst elderly Hispanics, approximately 97% live in the Hispanic Community, and in most cases live with other family members. Furthermore, approximately 72% live with at least one member from the younger generation (Sotomayor, 1989).

The "compadrazgo" and "comadrazgo" (godparents) are part of the extended family system and the role of godparent in the Puerto Rican family has a religious origin. Traditionally it has been a way to include close friends into the family network. They are significant figures, who participate in the important events in the child's life. Godparents are part of the family support system who provide financial and emotional sustenance, and who have contributed to the minimal use of mental health services (Rosado, 1980).

Vidal (1988) developed a study among Puerto Rican godparents in the New York city area. This study used a sample of 71 Puerto Rican godparents to determine: a) the perceived roles and responsibilities regarding their godchildren. Vidal's (1988) results indicate that there are four criteria for selecting a godparent, they are: a) perceived as people who could uphold family values, norms, and traditions; b) they have gained the respect of the child's parents; c) they are perceived as an individual the godchild could look up to and; d) they are able to provide a home for the godchild if needed.

Over ninety percent (90%) of the godparents in this study rated providing a home as the most important responsibility. In addition, eighty seven percent (87%) rated providing financial resources, food and clothing also as an important responsibility. Ninety-seven percent (97%) indicated they visited their godchildren often or occasionally and provided presents. Forty-four percent (44%) of the sample provide or had provided a home for their godchildren. Contrary to American culture, the institution of godparenting in the Puerto Rican culture extends itself beyond religious ritualistic functions and has remained a valuable resource for Puerto Ricans living and growing up in the United States.

The Nuclear Family

The industrialization of Puerto Rico and the rise of a middle class have contributed to the creation of the nuclear family which consists of the mother, the father and the children (Fitzpatrick, 1971 and 1978; Rosado, 1980). Even though this substructure has become more prevalent in the Puerto Rican society, the ties to the extended family have been preserved and have not disappeared (Vales, 1978). In fact, Bird and Canino (1982) indicate that a significant number of exclusively nuclear families choose to reside in close proximity to extended family members. In fact, sixty one percent of the families studied reported receiving assistance from the child's grandmother, aunts and older sisters.

The traditional Puerto Rican structure is based in a patriarchal system, and the roles are well defined. The role of the father is defined as the authority figure in the Puerto Rican family. He ultimately disciplines the children and is the economic provider (Borras, 1989; Rosado, 1980).

The mother in the Puerto Rican family is the provider of affection and ". . . silent partner" in the family (Wageheim, 1975). In addition, Borras (1989) describes the mother's role as: "the provider of love and affection in the family" (p. 202). Her role is associated with the concept of "marianismo" that comes from "La Virgen Maria" (Virgin Mary), symbolizing an ideal for women that upholds

the unity, morality and sanctity of the household. Child-rearing, religious education and management of the household are the main responsibilities of the maternal role in the Puerto Rican family. Even though there is a shift toward more egalitarian relationships, the sacredness of motherhood remains a central value in the Puerto Rican culture (Torres-Matrullo, 1980).

Single Parent Families

Single women heads of household is another form of familial structure that is becoming and increasingly prevalent family system in the Puerto Rican community in the mainland. Among the Hispanic population Puerto Ricans have the highest percentage (44%) of families headed by women and have the highest rate of unemployment among Hispanic women (Bureau of the Census, 1985a, 1985b). Puerto Rican female headed families are largely poor and the increasing number of this type of family is creating concern about the Puerto Rican children raised in poverty. Although the increasing number of female headed families is not a situation unique to the Puerto Rican community, the high rates between two and three times that of the national trend including the African-American community are alarming (Rodriguez, Sanchez-Korrol & Alers, 1980; Bose, 1986; Borrás, 1989). There are more Puerto Rican female headed families under the poverty line than African-Americans and Whites. In addition, Puerto Rican female heads of families

are less likely to be part of the work force (only 25% as compared to 51% Whites and 54% Blacks). In contrast to the White and Black female headed families, a high percentage of Puerto Rican female headed families (57%) rely only on public assistance (Rodriguez, 1989).

Inclan and Gallardo (1989) have observed that Puerto Rican mothers single heads of household choose to focus only on the role of parent and disregard their own goals. This can create guilt in the children and resentment in the mother which can inhibit their ability to encourage and support their children.

Borras (1989) expressed concern about the impact of the traditional Puerto Rican role expectation of mothers in view of the high incidence of female headed households in the Puerto Rican community.

As the number of female-headed households has increased, Puerto Rican women have been forced to take the dual role of mothers and fathers. This dual role places Puerto Rican women in a conflicted position, being simultaneously the provider of emotional support and the principal disciplinarian. In addition, the socialization process has not prepared Puerto Rican women to assume the role of disciplinarian. In fact, culturally these two roles are mutually exclusive. As a result of these psychological strains, Puerto Rican females heads of household have been exhibiting symptoms of depression and anxiety (Borras, 1989).

Overview

More recent psychosocial studies have challenged the traditional male and female roles in the Puerto Rican family. Torres-Matrullo (1980) says that the rigidly defined autocratic and submissive roles of men and women have progressively changed to a more egalitarian status due to exposure to American culture. Canino (1982) found Puerto Rican adolescent females living in the U.S.A. tend to be less traditional in their sex role perception than Puerto Rican adolescents born on the island. In addition, Lopez-Garriga (1980), in a search involving Puerto Rican women on the island, discovered that women with a higher educational level held less adherence to traditional sex roles than women with lower level.

Overall, the literature reveals that family ties and the concept of familism continues to play an important role in the Puerto Rican culture. The connection to the extended family network still prevails even though industrialization and exposure to the American culture has made the nuclear family structure more prevalent. In comparison with other Hispanic groups, Puerto Ricans in the mainland have the highest proportion of women single heads of household. The research suggests that the high incidence of this phenomenon is related to a high level of poverty in the Puerto Rican community in the mainland. Traditional sex roles are undergoing a period of transition to more egalitarian relationships. The literature reveals

that exposure to American culture, the women's liberation movement, and education are responsible for this shift, even though Puerto Rican women still lack the cultural support needed to take full advantage of these opportunities (Comas-Diaz, 1989). What has remained firmly in this culture, despite education and acculturation, are the traditional Puerto Rican values of family, dignity, respect, the sanctity of motherhood, and the preference to deal on a face to face basis.

Puerto Rican Shared Child-Rearing Responsibility System

In order to understand the Puerto Rican shared child-rearing responsibility system we need to first address Puerto Rican child-rearing practices. This section will focus on the Puerto Rican families both in Puerto Rico and the mainland.

Puerto Rican Child-Rearing Practices

Irizarry and Pacheco (1989) developed a comparative study of child-rearing goals of two generations of Puerto Rican mothers in the island. The selection involved 168 mothers, half of them older and half younger. The older mothers in the study were the mothers of the younger mothers. The results revealed that in both groups mothers were primarily responsible for child care. In addition, they found that older mothers were more frequently

primarily responsible for ministering to the child, in comparison to the group of young mothers (58%) who shared child-rearing responsibilities with their extended family. This study identified the child-rearing goals as: a) to develop and uphold the cultural values such as respect, dignity and obedience, b) to become educated and have a profession, and c) to be able to have a family of their own. In addition, the study of both groups suggests the Puerto Rican cultural values and the extended family network continue to play a significant role in child-rearing practices.

Bird and Canino (1982), in their review of the literature of Puerto Ricans on the island, found different child-rearing practices applied to boys and girls in the Puerto Rican family. They found discipline was applied more to boys than girls, since it was viewed "as a prerequisite to his exercising a future role of dominance." (p. 260).

Bird and Canino (1982) cited a study by Rodriguez (1978), which indicates "...authoritarian-physical disciplinary practices were utilized" (p. 260). This study revealed 75% of the mothers felt children should immediately obey when ordered, and pointed out these patterns of child-rearing practice are seen more frequently amongst lower and middle class than higher socioeconomic status.

Wolf (1952) studied the child-rearing practices of three different class groups on the island of Puerto Rico: Manicaboa, a land owner farming community; Poyal, a community of farm workers; and San Jose, a middle class community.

In the farming family of Manicaboa, survival depends on the utilization of every family member in the farming structure. The family sex roles are strictly defined. Mothers in the farming family spend brief periods of time with the new born. Once she returns to her daily chores, the responsibility of the new born is shared with siblings, primarily girls above the age of six. Under these circumstances, the child will spend time with the mother during feeding time, and since the child is not allowed to cry, he/she is held frequently by a sibling or another woman.

The barrio Poyal family is located near the town and their main source of income is in the harvesting of sugar cane. In this class of family the measure of wealth is paid labor, the husband-wife distribution of power is more dispersed, and the strict family sex roles of the farming structure don't apply. In the Poyal family both men and women bring to the relationship specific skills which complement the family's wage earning. As in the Manicaboa family women's main responsibility revolves around the house and the rearing of the children. In Poyal, the man is considered the head of the household and manages the

wealth. The harvesting cycle keeps the Poyal men without work during the year. This circumstance allows these men to become involved in the care of the children and to spend more time with them.

In Poyal the community plays an important role in the child-rearing practices. Houses are closer and are mostly linked through a close network of kinship. Children are allowed to wander from house to house, and are welcomed as if they were in their own home, and in some cases children have different care takers during their early years.

In the San Jose middle class community, child-rearing practices involve breast feeding for two months which is then replaced by bottle feeding. Generally, children are fed by the mother or by a nursemaid up to the age of three. Mothers' exposure to U.S. trained pediatricians offers alternative practices which are in contradiction with the traditional ones.

Children in this community are raised primarily by the mother who after an initial period after the birth of the infant delegates the feeding, washing and changing to the nursemaid or maternal grandmother. The maternal grandmother is also involved in raising the children, especially once the mother returns to work. The father plays a limited role in raising children, but develops an affectionate relationship with his daughter for whom he will bring gifts.

Overall Wolf's (1952) study provides us with a 1952 view of a comprehensive observation of child-rearing practices of three different socioeconomic classes in the island of Puerto Rico. She provides a context for each class which includes family structure, sex role expectations, values and attitudes, and the child care distribution of responsibilities within which child-rearing practices will be developed. Each of these communities show the cultural alterations which result in the diverse child-rearing practices in Puerto Rico. In addition, what is significant about Wolf's study is the notion of children being ministered to by siblings and by extended family members which contrasts from European-American practices.

Nieto (1979) describes child-rearing practices of working class Puerto Ricans in the mainland. She indicates the Puerto Rican cultural values of "autoridad" (authority), "respeto" (respect), "dignidad" (dignity), "responsibility" and "Capacidad" (capacity) play an important role in the practices of rearing children. Nieto (1979) describes respect and dignity as representations of discipline, obedience and reverence that are important for both the family and the community at large. Parents' authority is unquestioned by children. Children are taught to respond promptly to orders from elders. Prompt response implies respect. Responsibility towards the family is another cultural value children are trained to uphold at a very early age. Responsibilities are shared, and children

"are expected to not only contribute their time and labor to the family, but especially their commitment" (Nieto, 1979, p. 38). "Capacidad" is the child's ability to put all the above virtues into practice through responsiveness, sharing and commitment to the family. A child with this ability is highly praised and encouraged.

In conclusion, this section has attempted to formulate an overview of patterns and goals of the shared child-rearing practices in the Puerto Rican family, which include discipline, and traditional sex roles and expectations. The information obtained examines particular places and class groups, and discovers common denominators such as upholding the cultural values of obedience, respect to elders, traditional sexual roles and the maintenance of the family ties. Agrarian, less educated groups tended to differ from the more educated ones in feeding practices, toilet training, and children's responsibilities, due to value differences and degree of exposure to the American culture. In addition, and particularly significant to this paper, is how Wolf (1952), Bird and Canino (1982), and Irizarry and Pacheco (1989) point out that sharing child-rearing responsibilities with the extended family network and close family ties are very much a part of Puerto Rican practice to this day. Although, it holds relevance (in some communities) to today's Puerto Rican reality, in the area of sharing of child care responsibilities with extended family members (Irizarry and Pacheco, 1989; Bird

and Canino, 1982), Wolf's observational context has undergone tremendous changes due to the assimilation of American cultural practices, as well as political and socioeconomic changes.

The Effect of Puerto Rican Family Shared Child-rearing Practices and Acculturation to the Mainland

In order to identify child-rearing practices of the Puerto Rican families who live in urban centers in the mainland, we must pay attention to specific cultural values and family structures that relate to the practice of raising children. In addition, it is imperative to acknowledge, since this study will focus on first and second generation Puerto Rican single parent families with limited financial resources residing in Springfield and/or Holyoke, Massachusetts, that diverse elements such as geographic location, level of acculturation, family structure and socioeconomic level may influence the development of particular shared child-rearing practices and extended family involvement in this process. Our study will look at general aspects of the Puerto Rican culture. Although these may hold true for a large proportion of the population, they may not be valid for all.

CHAPTER 3

METHODOLOGY

This chapter will address the research methodology, definition of terms, target population, instruments and the purpose of the research.

Definition of Terms

First generation: Puerto Ricans either born or primarily reared in Puerto Rico who migrated to the United States between the ages of thirteen and fourteen years of age.

Second generation: Puerto Ricans either born or primarily reared in the United States from parents who were born or primarily reared in Puerto Rico.

Extended Family Network: Familial structure composed of grandparents (maternal and paternal), maternal uncles, maternal aunts, godparents, significant others and neighbors.

Shared Child-rearing Responsibilities: Child-rearing responsibilities shared with extended family members in a household.

Participants

The participants were ninety low income Puerto Rican single women heads of household who are currently raising children. All the participants were residents of

two cities in New England. They were divided into: forty five first generation single women heads of household who were currently raising children and forty five second generation single women heads of household who were currently raising children. All participants were recruited from community organizations such as health centers, welfare offices, churches, neighborhood groups and via word of mouth.

Sample Demographics

City X is the home for approximately 26,528 Latinos of which 23,729 are (89.4%) Puerto Ricans. Puerto Ricans represent 15.57% of the general population. An increase of 93% since 1980 (U.S. Bureau of Census 1980 and 1990). The dropout rate in the school system is 43%. A 1991 Public Welfare AFDC report revealed a predominately (46.47%) Latino case load. About 54.% of Latino families live below the federal poverty level as compared to 25% nation wide and 60.8% are without a high school degree. The average household income is approximately \$17,683.00 and the rate of unemployment is approximately 18.5% and the median age for Latino females is 22.4 years. The state has the third highest rate of single-parent families with approximately 64% and approximately 48.3% are headed by single women (IPR DATANOTE, 1996; U.S. Census Bureau, 1990).

City Y is the home for approximately 13,573 Latinos (31.1%) of which 12,687 are (93.5%) Puerto Ricans. In

relation to the city's overall census Puerto Ricans represent 29.02% of the general population. An increase of 120.1% since 1980 (U.S. Bureau of the Census 1980 and 1990). The student population in the school system is predominantly (55.4%) Latino. The drop-out rate is 35%. A 1991 Department of Public Welfare AFDC report revealed a predominantly (71%) Latino case load. The median age for Latino females is 20 years. Approximately 41.2% of the Latino families are headed by single women (U.S. Census Bureau, 1990).

Puerto Rican families residing in Cities X and Y areas generally come directly from rural areas in Puerto Rico. Overall, the Puerto Rican families headed by single women in X and Y areas are demographically representative of Puerto Rican families headed by single women in the U.S.A.

The justification for using this sample is based on the large percentage of Puerto Rican single female headed families.

Research Questions

The purpose of the study is to explore how first and second generation Puerto Ricans families single female heads of household utilize the extended family network in child-rearing responsibilities.

Hypothesis: This study will reveal that in the context of acculturation to the U.S.A. dominant culture, there will be no difference between first and second generation of

Puerto Rican single female headed families in the utilization of the extended family network in child-rearing responsibilities.

The proposed study will address the following research questions:

1. Is there a difference in the frequency of involvement of the extended family network in shared child-rearing responsibility activities between first and second generation Puerto Rican female single headed families?
2. Is there a difference between first and second generation in the type of activity in which their extended family may be involved in sharing child-rearing responsibilities?

Design

The proposed study was exploratory in nature. Its design included structured interviews containing three inventories or instruments and a qualitative portion involving in-depth interviews with selected participants. Qualitative research was used to enhance the quantitative study, to discover new information and to provide some examples.

The quantitative design involved a comparative analysis within and between groups. The instruments cover demographic information, family composition and extended family involvement in sharing child-rearing

responsibilities. In addition, this study provides qualitative exploratory interviews with six families. These interviews were audio-taped and transcribed later. In addition, the interviewer kept a journal of observations, feelings and questions which were added to what appears on tape.

Instruments

The following instruments were used in this study:

Puerto Rican Acculturation Measure-Revised (PRAM-R)

Inclan (1980) developed the Puerto Rican Acculturation Measure-Revised (PRAM-R). It was designed to measure levels of acculturation of Puerto Ricans living in the Greater New York City area. In this study, this instrument will assist in determining the level of psychological acculturation through ethnic identification as it relates to cultural knowledge of U.S.A. and Puerto Rican culture. In addition, measurements of personal preferences, attitudes, behaviors and language were drawn by this instrument.

The current PRAM-R was derived from an initial questionnaire that included ten categories of social praxis totaling sixty questions. These categories included items addressing preference and knowledge in foods, drinks, medical practices, traditions, popular celebrities, politics, language, music, sports, religion and geography. The intent of these items is to measure knowledge of and

preferences in American and/or Puerto Rican culture. Inter-rater reliability regarding scoring of the items was obtained. Inclán (1979) indicated inter-rater reliability agreement was very high. This original instrument underwent a factorial analysis after it was administered to two hundred and two participants. This initial factorial analysis eliminated twenty-six individual items due to: items improperly formulated, lack of item response, tendency of participants to respond to different items in the same way and/or low item utilization. The remaining thirty-four individual items also underwent a factorial analysis from which two factors called Puerto Rican acculturation factor and American acculturation factor were derived. In order to accommodate the special needs of this study, and with consent from the instrument's author, the scoring and analysis of the data were modified, and a third factor was created. The third factor, cultural preference factor (CPREF) was introduced specifically to measure five survey items involving language, social activities and music preferences. Consequently, the instrument had thirty-four individual items. The knowledge items were split into two factors. In order to identify these factors, two measures were developed: a Puerto Rican acculturation factor (PRAF) and an American acculturation factor (AAF). Items in the survey were assigned to the two knowledge factors based on their connection to the American culture or Puerto Rican culture. The items in each factor were scored by giving a

score of one, regardless of factor, for correct responses and zero for incorrect ones. The sum of scores of the individual items in each knowledge factor was used to determine participants level of acculturation.

The cultural preference factor (CPREF) consisted of five items that address value preferences. The items in this factor were scored by assigning numerical scores to each item. An average method is used to score this instrument. Items 17, 27, and 32 were modified since they reflect specific regional elements in the original instrument. This document was translated in order to secure full participation (see Appendices for Spanish and English versions of the PRAM-R). Concurrent validity of the PRAM-R based on socioeconomic factors and generational status was reported by Inclan (1979).

This instrument was chosen for this study because it has been used in previous studies as a measure of acculturation with Puerto Ricans and it is the only instrument that has been designed to measure acculturation of Puerto Ricans living in the United States. Because acculturation has been related to practices and preferences in child-rearing, this instrument will be included as part of this study.

Extended Family Network's Participation in Child-rearing Responsibilities Inventory

The Extended Family Network's Participation in Child-rearing Responsibilities Inventory (EFNPCRI) was devised by

the author. It includes two hundred and forty (240) questions in the following areas: demographic information, information about family composition and extended family participation in shared child-rearing responsibilities.

Demographic Information

This segment of the inventory gathered traditional demographic information through fourteen questions (14) such as age, marital status, employment status, income, education level, place of residence and place of birth. In addition, it gathered information related to primary language, religious affiliation, generational status, and type of household.

Family Composition

Twenty three (23) individual items were developed to identify total number of family members residing in the home, number of children residing in the home, number of extended family members residing in the home and their relationships. In addition, this segment identifies extended family members who reside outside of the home. This instrument includes the determination of the geographic distance between nuclear and extended households. The extended family in this study included maternal aunts, maternal uncles, maternal and paternal grandparents, godparents, significant others and neighbors.

Extended Family Involvement in Child-rearing Responsibilities

Sixteen individual child-rearing responsibilities were identified: visit, providing gifts, telephone interaction, correspondence, providing assistance, providing financial assistance, providing food, providing child care, assisting with meal preparation, assisting with household chores, providing parenting advice, providing advice to children, assisting with recreational activities, assisting with school activities, assisting with discipline and participating in family events. The inventory was designed to connect specific extended family members with responsibility items and the frequency with which this extended family member was performing the task. For instance, this inventory was designed to gather information about the type of tasks the grandmothers are performing and the frequency with which they are being performed.

The rationale for developing the inventory was to gather quantitative data to explore extended family involvement differences in child-rearing responsibilities between first and second generation women single heads of household.

Following piloting with a sample of women single heads of household (n=4, two from first generation and two from second generation), one item in this inventory was eliminated (provide a home) due low item utilization. The final version was translated using the Back to Back Translation Method (Brislin, 1972).

In-Depth Interviews

Qualitative research can be traced to ethnographic research. In-depth interviewing is a data collection method used frequently in qualitative research. This method provides a purposeful, flexible and comfortable environment that facilitates rapport building in order to elicit the participant's views regarding the research topic (Kahn & Cannell, 1957; Spradley, 1979; Marshall & Rossman, 1989). Qualitative research provides the opportunity to closely work with research participants. The data is collected through interviews as participants reveal to the researcher their feelings, thoughts and concerns.

In-depth interviews are used to confirm, expand and/or validate information gathered through observation and/or surveys (Goetz & LeCompte, 1984). Also, this method is used to uncover how participants structure their physical and social world (Borg & Gall, 1989).

In-depth interviews were conducted with three first and three second generation women heads of household to assess the factors influencing the extent of involvement of the extended family network in child-rearing responsibilities. These exploratory interviews were based on the quantitative data gathered from both inventories. The qualitative data was used to enhance the quantitative data gathered from both inventories and to provide some examples. These were the four questions selected for the qualitative part of this investigation:

1. Please describe the type of relationship you have with your extended family?
2. Who in this family network is more involved with your children?
3. In what ways does this or these extended family members assist you with your children?
4. What would it be like without their assistance and how would you manage?

Procedures

Puerto Rican first and second generation women single heads of household were identified by the author as well as by various community agencies, churches, public schools, and other community and civic organizations. The women identified for this study were given an explanation regarding the purpose and range of this study. In addition, they were asked for permission to be contacted and to participate in the study. The principal investigator contacted each woman in order to set up a scheduled appointment, during which more detailed information about the study was provided either in English or Spanish. In addition, the women who choose to participate in the study were eligible to participate in a drawing in which they could win a round trip ticket to Puerto Rico. The women who chose to participate signed a consent form which guarantees confidentiality, privacy and freedom from coercion. In addition, the results of this study will be

shared with the participants upon their request.

Participants then were interviewed by the principal investigator either in English or Spanish depending on the participant's language preference. The order of instrument administration was the following: Puerto Rican Acculturation Measure-Revised and Extended Family Network's Participation in Child-rearing Responsibilities Inventory.

In-depth interviews were provided to a random convenient sample of the participants. In order to achieve the best results and allow full participation, inventories were provided both in verbal and written form. A private room was secured for the interviews to ensure no interruptions or noise. All inventories and forms were coded in order to secure confidentiality. At the end of the interview, participants were provided with a card with the principle researcher's phone number in case they could have any questions or concerns.

In order to ensure the clarity and accuracy of all procedures and surveys, the first five (5) cases were utilized as part of a pilot study.

Data Analysis

There were a number of statistical techniques that were used in order to better understand the exploratory data gathered. Independent and dependent variables were described each with its respective method of measurement

(e.g., nominal, ordinal, frequency-count recording and interval/ratio).

The independent variables were: age(interval/ratio); income (interval/ratio); employment status (frequency-count recording); birthplace (frequency-count recording), first or second generation (frequency-count recording); primary language (frequency-count recording); religious affiliation (frequency-count recording); number of family members residing (nominal); family composition (frequency-count recording for each category); distance from relative (interval/ratio); acculturation (ordinal) and second generation established patterns of extended family contact (frequency-count recording for each category). These variables were organized in the following categorical groups first and second generation; demographic information, family composition (single head of household and multigenerational home); and extended family involvement in child-rearing responsibilities and acculturation.

The dependent variables were the type of extended family involvement and frequency of involvement between first and second generation (frequency-count recording for each category), and years of residence at the above city (interval/ratio).

The demographic information was presented in a comparative descriptive form through tables which provide the numbers and percentages of participants per generation.

Assumptions and Limitations

Several areas, in this study, deserve critical reflection. The sample of first and second generation families were based on convenience sampling methodology versus random sampling. The number of participants surveyed per generational category was rather small. This study was limited to participants in the cities of Springfield and Holyoke, Massachusetts. However, due to the constraints in time and the nature of the study such compromise in geographical location and sampling was needed.

In addition, since this was an exploratory investigation, not an experimental study, there was no control of independent variables or control groups. Consequently, this limited the internal validity of the study, resulting in the elimination of an inferred cause and effect relationship. Although the cause and effect relationship cannot be inferred, this study offers a generality beyond the scope of the investigation.

In spite of these limitations, it is believed that this exploratory study has a substantial worth in the psychotherapeutic milieu due to the lack of research data on extended family involvement in child-rearing responsibilities for Puerto Ricans first and second generation women single heads of household.

CHAPTER 4

RESULTS

This chapter will include: participants' demographic information, family composition, level of acculturation, frequency of involvement in shared child-rearing responsibilities and extended family involvement in shared child-rearing responsibilities. In addition, the results of a qualitative study that involves interviews with six (6) single female heads of household on utilization of their extended family network in child-rearing responsibilities will be included. All items were coded and analyzed using SPSS for Windows release 6.1 version (1994).

Demographic Information

The sample for this study included 45 first generation Puerto Rican single female heads of household and 45 second generation single female heads of household, who were raising children at the time of the study. Participants' average age was 32.2 (SD: 8.13) years for first generation and 25.4 (SD: 5.94) years for second generation. The marital status category show that for first generation, 24.40% were divorced, 17.70% were separated, 51.11% were single and 6.66% were widowed. For second generation, the study reveals that 11.11% were divorced, 2.22% were separated, 84.44% were single and 2.22% were widowed. The

employment status category revealed that, for the first generation, 71.11% were receiving Assistance for Dependent Children (AFDC) and/or Social Security Insurance (SSI) and for second generation 75.55% were receiving Assistance for Dependent Children (AFDC) and/or Social Security Insurance (SSI). All participants were primarily of low income status with an average monthly income of \$798.00 for first generation and \$753.00 for second generation. The birthplace category revealed that for first generation 97.8% were born in Puerto Rico and 2.2% were born in the United States, with 60% being born in an urban area, and for second generation 68.9% were born in the United States and 31.1% were born in Puerto Rico, with 80% being born in an urban area. All participants were residents of the city X or Y, with 60% and 40% respectively for first generation and 57.8% and 42.2% respectively for second generation. The average years of residence in the above cities was 7.4 years for first generation and 16.2 years for second generation. The educational category revealed an average of 10.5 grade level for first generation and 10.2 grade level for second generation. The language preference category revealed that 82.2% of first generation participants identified Spanish as their primary language and 71.1% of the participant of the second generation identified the preference of both languages (Spanish and English) (See Table 1 for demographic information).

Table 1
Demographic Information by Generation

Generations					
	First		Second		
	<u>n</u>	<u>%</u>	<u>n</u>	<u>%</u>	X ²
Marital Status:					
Divorced	11	24.40	5	11.11	
Separated	8	17.70	1	2.22	
Single	23	51.11	38	84.44	
Widow	3	6.66	1	2.22	
					12.38
Sex:					
Female	45	100.00	45	100.00	
					0.00
Employment Status:					
Employed	7	15.55	8	17.70	
Unemployed	1	2.22	0	0.00	
AFDC	32	71.11	34	75.55	
SSI/SSDI	3	6.66	2	4.44	
Other	2	4.44	1	2.22	
					1.66
Birthplace:					
United States	1	2.22	31	68.88	
Puerto Rico	44	97.78	14	31.12	
					43.64****
Place of Residence:					
Springfield	27	60.00	26	57.77	
Holyoke	18	40.00	19	42.23	
					0.43
Grade Levels:					
0 to 4th	0	0.00	0	0.00	
5th to 9th	12	26.66	14	31.11	
10th to 12th	14	31.11	9	20.00	
12th to 16th	7	15.55	4	8.88	
H.S. Graduate	4	8.88	10	22.22	
G.E.D.	4	8.88	7	15.55	
Other	4	8.90	1	2.24	
					7.24
Primary Language:					
Spanish	37	82.22	1	2.22	
English	0	0.00	12	26.66	
Bilingual	8	17.78	32	71.12	
					60.50****

Continued, next page.

Table 1, continued:

	Generations				
	First		Second		
	<u>n</u>	<u>%</u>	<u>n</u>	<u>%</u>	X ²
<hr/>					
Religious Affiliation:					
Catholic	24	53.33	27	60.00	
Pentecostal	15	33.33	6	13.33	
Jehovah's Witness	1	2.22	0	0.00	
Other	5	11.12	12	26.67	
					7.92
Community Affiliations					
Belong	8	17.78	6	13.33	
Not Belong	37	82.22	39	86.67	
					0.33

****p<.001

Family Composition

The data gathered in this category involved the identification of information such as household type, number of family members, number of extended family members living at home, number of children, and type of children (adoptive/crianza). For the purposes of this study the extended family included the following members: grandparents both maternal and paternal, aunts, uncles, godparents and significant others. Please refer to Table 2 and 3 for descriptive and comparative information by generations.

Table 2

Descriptive and Comparative Family Composition
Information by Generation

Generation				
	First		Second	
	n	%	n	%
Household Type				
single parent	45	100.00	37	82.22
multi-generational	0	0.00	8	17.78
Maternal Grandmother living at home				
yes	1	2.50	6	14.28
no	39	97.50	36	85.72
Maternal Grandfather living at home				
yes	0	0.00	1	2.63
no	29	100.00	37	97.37
Paternal Grandmother living at home				
yes	0	0.00	0	0.00
no	40	100.00	38	100.00
Paternal Grandfather living at home				
yes	0	0.00	0	0.00
no	30	100.00	34	100.00
Maternal aunts living at home				
yes	0	0.00	3	7.89
no	43	100.00	35	92.11
Maternal uncles living at home				
yes	0	0.00	3	7.14
no	40	100.00	35	92.86
Godmothers living at home				
yes	1	3.13	1	3.70
no	31	96.87	26	96.30
Godfathers living at home				
yes	0	0.00	0	0.00
no	31	100.00	26	100.00
Significant others living at home				
yes	7	19.44	5	14.28
no	29	80.56	30	85.72

Table 3
Number of Family Members by Generation

	Generation						t-value
	n	First M	SD	n	Second M	SD	
Number of family members living at home	45	3.82	1.66	45	3.71	1.50	0.33
Number of children living at home	45	2.56	1.49	45	2.27	1.32	0.97
Number of stepchildren living at home	45	0.09	0.36	45	0.00	0.00	1.66
Number of adopted children living at home	45	0.09	0.36	45	0.20	0.55	-1.14

*p<.05

Child Care Resources

The data gathered in this category was designed to identify the type of child care resources. Family day care and regular day care were identified as child care resources outside the extended family. Also, additional information was gathered to identify who was the primary provider of child care. Table 4 provides a descriptive and comparative breakdown of child care resources by generations.

Puerto Rican Acculturation Measure-Revised (PRAM-R)

This instrument was designed to measure the levels of acculturation among Puerto Ricans living in the New York area. This survey was modified to incorporate knowledge items that reflect the two cities. PRAM-R includes items

Table 4
Child Care Provider Preference by Generation

Generation					
	First		Second		Chi Square
	n	%	n	%	
Family day care					
yes	2	4.44	2	4.44	
no	43	95.56	43	95.56	.000
Regular day care					
yes	3	6.66	3	6.66	
no	42	93.34	42	93.34	.000
Day care provider					
employer	0	0.00	0	0.00	
church	0	0.00	0	0.00	
family	37	82.22	37	82.22	
neighbor	1	2.22	1	2.22	
private	1	2.22	2	4.44	
other	6	13.34	5	11.12	.424

*p<.05

addressing general knowledge, preferences, politics, language, music, geography and sports.

The knowledge items of this survey were divided into two clusters. In order to identify these clusters, two measures or scales were created: an American Acculturation Factor (AAF) and a Puerto Rican Acculturation Factor (PRAF). The items in each scale were scored by giving a one, regardless of cluster, for correct answers and a zero for incorrect answers. Then the individual items in each scale were added separately, resulting in two scores that show the participants' level of acculturation. In addition, the Cultural Preference Factor (CPREF) is a

scale that measures a preference continuum between Puerto Rican and American value preference.

As shown in Table 5, the PRAM-R results revealed a significant difference between generations for three factors. The second generation scored significantly higher ($\underline{M} = 4.36$, $\underline{SD} = 2.08$) on the AAF, in contrast with the first generation ($\underline{M} = 3.09$, $\underline{SD} = 1.74$), $\underline{t}(88) = -3.13$, $p < .005$. The first generation scored significantly higher ($\underline{M} = 9.97$, $\underline{SD} = 3.01$) in the PRAF, in contrast with the second generation ($\underline{M} = 4.33$, $\underline{SD} = 2.07$), $\underline{t}(88) = 10.33$, $p < .001$. The second generation scored significantly higher ($\underline{M} = 1.63$, $\underline{SD} = .17$) in the CPREF, in contrast with the first generation ($\underline{M} = 1.39$, $\underline{SD} = .21$), $\underline{t}(88) = -5.83$, $p < .001$. First generation participants were significantly more knowledgeable about Puerto Rican culture than second generation. In contrast, second generation participants were significantly more familiar with items from the American culture than were first generation participants.

Table 5
PRAM-R Results by Generations

	First Generation			Second Generation			
	n	<u>M</u>	<u>SD</u>	n	<u>M</u>	<u>SD</u>	t
AAF	45	3.09	1.74	45	4.36	2.08	-3.13***
PRAF	45	9.97	3.01	45	4.33	2.07	10.33****
CPRF	45	1.39	0.21	45	1.63	0.17	-5.83****

* $p < .05$; ** $p < .01$; *** $p < .005$; **** $p < .001$

scale that measures a preference continuum between Puerto Rican and American value preference.

As shown in Table 5, the PRAM-R results revealed a significant difference between generations for three factors. The second generation scored significantly higher (\underline{M} = 4.36, \underline{SD} = 2.08) on the AAF, in contrast with the first generation (\underline{M} = 3.09, \underline{SD} = 1.74), $t(88) = -3.13$, $p < .005$. The first generation scored significantly higher (\underline{M} = 9.97, \underline{SD} = 3.01) in the PRAF, in contrast with the second generation (\underline{M} = 4.33, \underline{SD} = 2.07), $t(88) = 10.33$, $p < .001$. The second generation scored significantly higher

(\underline{M} = 1.63, \underline{SD} = .17) in the CPREF, in contrast with the first generation (\underline{M} = 1.39, \underline{SD} = .21), $t(88) = -5.83$, $p < .001$. First generation participants were significantly more knowledgeable about Puerto Rican culture than second generation. In contrast, second generation participants were significantly more familiar with items from the American culture than were first generation participants.

Table 5

PRAM-R Results by Generations

	First Generation			Second Generation			
	n	\underline{M}	\underline{SD}	n	\underline{M}	\underline{SD}	t
AAF	45	3.09	1.74	45	4.36	2.08	-3.13***
PRAF	45	9.97	3.01	45	4.33	2.07	10.33****
CPRF	45	1.39	0.21	45	1.63	0.17	-5.83****

* $p < .05$; ** $p < .01$; *** $p < .005$; **** $p < .001$

Using a t-test for paired samples between the AAF and the PRAF, the results for first generation reveal that the PRAF is significantly higher ($\bar{M} = 9.97$, $\underline{SD} = 3.01$), when compared to the AAF ($\bar{M} = 3.09$, $\underline{SD} = 1.74$), $t(45) = -17.18$, $p < .001$. The results for the second generation did not yield significant differences between AAF and PRAF. Please refer to Table 6 for a description of within generation results for the first generation.

Table 6

Comparison between AAF and PRAF within First Generation and Second Generation

Generation								
First					Second			
	# of pairs	M	SD	t	# of pairs	M	SD	t
AMCOEF	45	-6.89	2.69	-17.18****	45	.022	2.78	.05
PRCOEF								

**** $p < .001$

Quantitative Results

The purpose of this study was to compare first and second generation Puerto Rican female headed households. These comparisons will identify differences between both generations in the type and frequency of involvement in child-rearing responsibilities by the extended family network. In order to generate comparative results, ten extended family members and sixteen different activities were selected for comparisons between both generations. The frequency of involvement was defined in the following

manner: often, occasional or never. These comparisons can be described by the following two research questions:

1. Is there a difference between first and second generation as to who in the extended family network is more frequently involved in the shared child-rearing responsibility?
2. Is there a difference between first and second generation in the type of activities that are performed more frequently by the extended family membership in the shared child-rearing responsibilities?

Test Hypotheses

This study selected sixteen activities in which ten distinct extended family members were involved in child-rearing for our sample of Puerto Rican female heads of household. The Extended Family Network's Participation in Child-rearing Responsibility Inventory (EFNPCRI) was designed to measure the extended family's involvement by using the following three frequencies: often, occasional and never. The statistical analysis of the results were obtained using the Chi Square and Cross Tabulations. The hypotheses were drawn from comparing the responses between first and second generation participants on the frequency of involvement by the members of the extended family in the above listed child-rearing activities.

The study identified 16 different hypotheses. Each hypothesis was constructed to determine significant differences in the responses between the first generation and second generation samples on the frequency of involvement of a single extended family member in a related child-rearing activity. The results identify frequency patterns between generations in order to understand generational differences. Each hypothesis is identified by a specific activity.

In order to avoid repetition and highlight our findings, the analysis of the data displays the statistical results that have demonstrated significant differences between generations. The data displayed includes observations and comparisons on specific activities and/or extended family members between and within generations.

Hypothesis A (Visits)

No significant difference will be found between first and second generation regarding the frequency of visits from and/or to extended family members

Maternal Grandmothers. The results from the (EFNPCRI) statistical analysis revealed a significant difference $X^2(2, N = 82) = 10.47, p < .01$ in the frequency of visits by the "maternal grandmothers." This results were attributed to: a) the "maternal grandmothers" in the second generation group (69.4%) visited significantly

$X^2(1, N = 36) = 5.44, p < .05$ more "often" when compared to the first generation (30.6%); b) the "occasional" frequency showed no significant difference between generations, and c) the "maternal grandmothers" in the first generation group (76.5%) "never visited" was significant, $X^2(1, N = 17) = 4.76, p < .05$ when compared to the second generation group (23.5%).

Maternal Grandfathers. The results of the Chi Square analysis revealed that, the visitation patterns for "maternal grandfathers" in both generations is similar. Although our findings revealed no significant difference in all frequencies, the "maternal grandfathers" from the second generation (81.8%) visited significantly more $X^2(1, N = 7) = 4.45, p < .05$ "often" when compared with the first generation's "maternal grandfathers" (18.2%).

The results described on Table 7 provide comparative and descriptive summary of the interactions between generations and the "visits to and/or by extended family members." The "maternal grandmothers" from the second generation were visited and/or visited significantly more than their first generation counterparts and that the "maternal grandfathers" were visited and/or visited significantly more "often" by the second generation of participants when compared to first generation. The results support the hypothesis for the rest of the extended family members with regards to visitations.

Table 7

Frequency of Visits by Extended Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	11	30.6	25	69.4	5.44*	10.476**
Occasional	16	55.2	13	44.8	0.31	
Never	13	76.5	4	23.5	4.76*	
Maternal Grandfathers						
Often	2	18.2	9	81.8	4.45*	5.177
Occasional	5	31.3	11	68.8	2.25	
Never	22	52.4	20	47.6	0.09	
Paternal Grandmothers						
Often	6	60.0	4	40.0	0.40	0.490
Occasional	13	50.0	13	50.0	1.00	
Never	21	47.7	23	52.3	0.36	
Paternal Grandfathers						
Often	2	40.0	3	60.0	0.20	0.056
Occasional	6	46.2	7	53.8	0.07	
Never	22	44.0	28	56.0	0.72	
Maternal Aunts						
Often	15	42.9	20	57.1	0.71	3.326
Occasional	19	65.5	10	34.5	2.79	
Never	9	56.3	7	43.8	0.25	
Maternal Uncles						
Often	11	45.8	13	54.2	0.16	0.188
Occasional	16	48.5	17	51.5	0.03	
Never	13	52.0	12	48.0	0.04	

Continued, next page.

Table 7, continued:

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Godmothers						
Often	8	57.1	6	42.9	0.28	2.940
Occasional	10	40.0	15	60.0	1.00	
Never	13	65.0	7	35.0	1.80	
Godfathers						
Often	6	60.0	4	40.0	0.40	1.289
Occasional	9	42.9	12	57.1	0.42	
Never	15	57.7	11	42.3	0.61	
Significant Others						
Often	26	45.6	31	54.4	0.43	2.051
Occasional	8	66.7	4	33.3	1.33	
Never	1	33.3	2	66.7	0.33	
Neighbors						
Often	16	59.3	11	40.7	0.92	1.390
Occasional	5	50.0	5	50.0	1.00	
Never	2	33.3	4	66.7	0.60	

* $p < .05$, ** $p < .01$.

First generation participants tend to visit and/or be visited primarily by the "maternal aunts" and by "significant others," when compared to second generation participants who identify "maternal grandmothers" and "significant others," in that order. All participants, regardless of generation, indicated visiting and/or being visited more frequently by the children's godparents than by the paternal grandparents. This disparity between godparents and paternal grandparents is also observed within both generation of participants. Also regardless of

generation, all participants indicated receiving visits and/or visiting the female extended family members more than from the male extended family members.

Hypothesis B (Gifts)

No significant difference will be found between first and second generation regarding the frequency of gifts from extended family members.

Paternal Grandfathers. The results of the Chi Square analysis did support the hypothesis for gift giving. Although the statistical results for all frequencies were not significant, the "often" frequency was significant $X^2(1, N = 3) = 6.00, p < .05$. "Paternal grandfathers" provided more frequent gifts to second generation participants in this frequency when compared to first generation participants.

Neighbors. The results of the Chi Square analysis did not support the hypothesis for gift giving. Significant differences $X(2, N = 43) = 7.075, P < .05$ were found between first and second generation participants with regard to "neighbors'" involvement in gift giving. Please note that no single frequency was found to be significant.

The descriptive and comparative summary presented in Table 8, identifies frequency patterns between generation and within generations. A significant difference was

Table 8

Frequency of Gift Giving by
Extended Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	7	38.9	11	61.1	0.80	2.941
Occasional	24	47.1	27	52.9	0.17	
Never	9	69.2	4	30.8	1.90	
Maternal Grandfathers						
Often	3	60.0	2	40.0	1.25	1.552
Occasional	8	33.3	16	66.7	2.66	
Never	18	45.0	22	55.0	0.40	
Paternal Grandmothers						
Often	3	42.9	4	57.1	0.14	1.924
Occasional	18	60.0	12	40.0	1.20	
Never	19	44.2	24	55.8	0.58	
Paternal Grandfathers						
Often	0	0.0	3	100.0	6.00*	3.994
Occasional	9	60.0	6	40.0	0.60	
Never	21	42.0	29	58.0	1.28	
Maternal Aunts						
Often	4	28.6	10	71.4	2.57	4.452
Occasional	29	60.4	19	39.6	2.08	
Never	10	55.6	8	44.4	0.22	
Maternal Uncles						
Often	2	28.6	5	71.4	1.28	1.266
Occasional	18	51.4	17	48.6	0.02	
Never	20	50.0	20	50.0	1.00	

Continued, next page.

Table 8, continued:

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Godmothers						
Often	5	50.0	5	50.0	1.00	0.448
Occasional	17	50.0	17	50.0	1.00	
Never	9	60.0	6	40.0	0.60	
Godfathers						
Often	2	40.0	3	60.0	0.20	0.397
Occasional	16	55.2	13	44.8	0.31	
Never	12	52.2	11	47.8	0.04	
Significant Others						
Often	17	60.7	11	39.3	1.28	2.808
Occasional	14	42.4	19	57.6	0.75	
Never	4	36.4	7	63.6	0.81	
Neighbors						
Often	5	83.3	1	16.7	2.66	7.075*
Occasional	11	68.8	5	31.3	2.25	
Never	7	33.3	14	66.7	2.33	

* $p < .05$, ** $p < .01$.

found between the two generations with the "neighbors" and gift giving. First generation participants reported receiving more gifts from "neighbors" when compared to second generation participants. In addition, the first generation participants reported that they received more gifts from "maternal aunts" and from "significant others." The second generation participants identified receiving gifts primarily from "maternal grandmothers," "significant others" and "maternal aunts," in that order. Regardless of generation, participants identified

receiving more gifts from the children's "godparents" than from the children's "paternal grandparents." A similar disparity between godparents and paternal grandparents is also observed within both generations of participants. Also regardless of generation, all participants reported receiving gifts from the female extended family members more than from the male extended family members.

Hypothesis C (Telephone Calls)

No significant difference will be found between first and second generation regarding the frequency of calls to and from the extended family members.

Overall, the results from the statistical analysis did support the hypothesis. They revealed that the overall pattern of telephone interactions between the female headed household and extended family was very similar for both generations. No individual frequencies were found to be significantly different between both generations.

First generation telephone interaction was primarily with "maternal aunts," "maternal grandmothers and then with "significant others." Similar to first generation, second generation participants' telephone interactions occurred quite similarly with "maternal grandmothers," "maternal aunts" and "significant others." Regardless of generation, a greater number of participants indicated telephone interactions with the children's godparents than

they did with the children's paternal grandparents. Also, a greater number of participants reported telephone conversations with the female extended family members when compared with male extended family members.

Hypothesis D (Correspondence)

No significant difference will be found between first and second generation regarding the frequency of correspondence with the extended family members.

Maternal Grandfathers. The results from statistical analysis of all frequencies revealed that, the pattern of correspondence to and/or from "maternal grandfather" in both generations is similar. Although the results showed no significant difference, the results of the one sample chi square indicate that the second generation sample was significantly $X^2(1, N = 49) = 4.59, p < .05$ more likely to "never" correspond with "maternal grandfathers" (65.3%) when compared to the first generation (34.7%).

Paternal Grandmothers. Although the pattern of correspondence with the "paternal grandmother" in both generations was not significantly different, the "occasional" frequency showed that correspondence between the "paternal grandmothers" and the first generation of participants (81.3%) was significantly $X^2(1, N = 16) = 6.25, p < .05$ more frequent when compared with the second generation (18.8%).

Maternal Aunts. The pattern of correspondence with "maternal aunts" in both generations was not significantly different. A significant $X^2(1, N = 24) = 4.16, p < .05$. difference between generations was found in the "occasional" frequency in the pattern of correspondence with "maternal aunts." In this frequency, correspondence between "maternal aunts" and the first generation (70.8%) was significantly more frequent when compared to second generation participants (29.2%).

The results on Table 9 reveal that first generation participants "occasionally" correspond significantly more with "paternal grandmothers" and with "maternal aunts" when compared to the second generation. Second generation participants correspond significantly less with "maternal grandfathers" compared to the first generation. The first generation group reported that they corresponded primarily with "maternal aunts," "maternal grandmothers," and "paternal grandmothers," in that order. On the other hand, the second group corresponded primarily with "maternal grandmothers," "maternal aunts," and "maternal grandfathers," in that order. Participants from both generations indicated that they corresponded with the female extended family members more than they did with their male counterparts.

Table 9

Frequency of Correspondences by Extended
Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	2	66.7	1	33.3	0.33	0.906
Occasional	13	54.2	11	45.8	0.16	
Never	25	45.5	30	54.5	0.45	
Maternal Grandfathers						
Often	2	100.0	0	0.0	1.00	5.192
Occasional	8	55.6	8	44.4	0.22	
Never	17	34.7	32	65.3	4.59*	
Paternal Grandmothers						
Often	1	50.0	1	50.0	1.00	7.862*
Occasional	13	81.3	3	18.8	6.25*	
Never	26	41.9	36	58.1	1.61	
Paternal Grandfathers						
Often	1	50.0	1	50.0	1.00	2.429
Occasional	5	71.4	2	28.6	1.28	
Never	24	40.7	35	59.3	2.05	
Maternal Aunts						
Often	0	0.00	3	100.0	3.00	6.773*
Occasional	17	70.8	7	29.2	4.16*	
Never	26	49.1	27	50.9	0.01	
Maternal Uncles						
Often	0	0.00	2	100.0	1.00	4.249
Occasional	9	69.2	4	30.8	1.92	
Never	31	46.3	36	53.7	0.37	

Continued, next page.

Table 9, continued:

	Generations				χ^2 by Freq	χ^2 Overall
	First <u>n</u>	First %	Second <u>n</u>	Second %		
Godmothers						
Often	0	0.00	1	100.0	0.50	2.348
Occasional	11	64.7	6	35.3	1.47	
Never	20	48.8	21	51.2	0.02	
Godfathers						
Often	0	0.00	1	100.0	1.00	1.332
Occasional	6	60.0	4	40.0	0.40	
Never	24	52.2	22	47.8	0.08	
Significant Others						
Often	1	50.0	1	50.0	0.00	3.382
Occasional	11	68.8	5	31.3	2.25	
Never	23	42.6	31	57.4	1.18	
Neighbors						
Often	0	0.00	0	0.00	0.00	0.910
Occasional	3	75.0	1	25.0	1.00	
Never	20	50.0	20	50.0	0.00	

* $p < .05$, ** $p < .01$, *** $p < .005$.

Hypothesis E (Receiving Assistance)

No significant difference will be found between first and second generation regarding the frequency of receiving assistance from the extended family members.

Paternal Grandmothers. The results from the (EFNPCRI) statistical analysis did support the hypothesis for "paternal grandmothers." However, the "occasional" frequency showed significant difference $\chi^2(1, N = 17) = 4.76$, $p < .05$ between the first and second generations. This significant difference revealed that "paternal grandmothers" provide assistance more frequently to the

first generation participants (76.5%) when compared with their counterparts in the second generation (23.5%).

Paternal Grandfathers. Similar to "paternal grandmothers," the results for "paternal grandfathers" did support the hypothesis. The one sample chi square revealed that first generation (100%) received significantly $X^2(1, N = 5) = 5.00, p < .05$ more "occasional" assistance from "paternal grandfathers" than second generation participants (0.0%).

Table 10 provides a descriptive and comparative breakdown of this activity by extended family member and by generation. In the "occasional" frequency, first generation participants received significantly more assistance from "paternal grandmothers" and "paternal grandfathers" than second generation participants. Participants from both generations reported receiving assistance primarily from "maternal grandmothers," than from "significant others" and than from "maternal aunts," in that order. Participants from both generations reported getting more help from the children's godparents than from the children's paternal grandparents. Although this disparity between godparents and paternal grandparents is also observed within both generation of participants, it is more pronounced in the participants from the second generation sample. Regardless of generation, participants felt they were getting more help

Table 10

Frequency of Assistance by Extended Family
Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	15	38.5	24	61.5	2.07	3.653
Occasional	17	54.8	14	45.2	0.80	
Never	8	66.7	4	33.3	1.33	
Maternal Grandfathers						
Often	5	41.7	7	58.3	0.33	0.194
Occasional	6	37.5	10	62.5	1.00	
Never	18	43.9	23	56.1	0.21	
Paternal Grandmothers						
Often	2	22.2	7	77.8	2.76	7.838
Occasional	13	76.5	4	23.5	4.76*	
Never	25	46.3	29	53.7	0.29	
Paternal Grandfathers						
Often	2	28.6	5	71.4	1.25	7.230
Occasional	5	100.0	0	0.00	5.00*	
Never	23	41.1	33	58.9	1.78	
Maternal Aunts						
Often	12	48.0	13	52.0	0.04	2.980
Occasional	14	46.7	16	53.3	0.13	
Never	17	68.0	8	32.0	3.24	
Maternal Uncles						
Often	5	41.7	7	58.3	0.33	1.986
Occasional	8	38.1	13	61.9	0.42	
Never	27	55.1	22	44.9	0.51	

Continued, next page.

Table 10, continued:

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Godmothers						
Often	5	35.7	9	64.3	1.14	2.812
Occasional	9	50.0	9	50.0	0.00	
Never	17	63.0	10	37.0	1.81	
Godfathers						
Often	4	50.0	4	50.0	0.00	0.863
Occasional	5	41.7	7	58.3	0.33	
Never	21	56.8	16	43.2	0.67	
Significant Others						
Often	21	50.0	21	50.0	0.00	0.144
Occasional	9	45.0	11	55.0	0.20	
Never	5	50.0	5	50.0	0.00	
Neighbors						
Often	8	57.1	6	42.9	0.28	1.122
Occasional	8	44.4	10	55.6	0.22	
Never	7	63.6	4	36.4	0.81	

* $p < .05$, ** $p < .01$, *** $p < .005$.

from female than from male members. An equal number of participants from both generations felt that their "neighbors" acted as an important resource for assistance.

Hypothesis F (Receiving Financial Assistance)

No significant difference will be found between first and second generation regarding the frequency of receiving financial assistance from the extended family members.

Maternal Grandmother. The results from the (EFNPCRI) statistical analysis did not support the hypothesis. Significant differences $\chi^2(2, N = 82) = 9.48, p < .01$ were

found between first generation and second generation participants with regard to "maternal grandmothers'" involvement in financial assistance. These differences were attributed to: a) "maternal grandmothers" from the second generation participants (73.7%) significantly $X^2(1, N = 19) = 4.26, p < .05$ more "often" assisted with money when compared to "maternal grandmothers" from the first generation (26.3%); b) there was no significant difference in the "occasional" frequency between first and second generation participating; and c) significantly $X^2(1, N = 25) = 4.84, p < .05$ more first generation participants (72%) reported that "maternal grandmothers" "never" provided financial assistance when compared to first generation participants (28%).

Maternal Aunts. The results from the (EFNPCRI) statistical analysis did support the hypothesis. Although the results did not show significant differences in all frequencies between generations with "maternal aunts," the "never" frequency showed significant difference between generations. The first generation participants (64%) reported receiving significantly $X^2(1, N = 50) = 3.92, p < .05$ less financial assistance from the "maternal aunts" than second generation participants (36%).

Table 11 provides a descriptive and comparative breakdown of this activity by extended family members by generation. Second generation received significantly more financial assistance from "maternal grandmothers" than

Table 11

Frequency of Financial Assistance by Extended
Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	5	26.3	14	73.7	4.26*	9.481**
Occasional	17	44.7	21	55.3	0.42	
Never	18	72.0	7	28.0	4.84*	
Maternal Grandfathers						
Often	2	22.2	7	77.8	2.77	1.853
Occasional	7	50.0	7	50.0	0.00	
Never	20	43.5	26	56.5	0.78	
Paternal Grandmothers						
Often	1	33.3	2	66.7	0.33	1.619
Occasional	9	64.3	5	35.7	1.14	
Never	30	47.6	33	52.4	0.14	
Paternal Grandfathers						
Often	1	50.0	1	50.0	0.00	0.594
Occasional	3	60.0	2	40.0	0.20	
Never	26	42.6	35	57.4	1.32	
Maternal Aunts						
Often	1	16.7	5	83.3	2.66	6.841*
Occasional	10	41.7	14	58.3	0.66	
Never	32	64.0	18	36.0	3.92*	
Maternal Uncles						
Often	0	0.00	2	100.0	1.00	3.820
Occasional	6	35.3	11	64.7	1.47	
Never	34	54.0	29	46.0	0.39	

Continued, next page.

Table 11, continued:

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Godmothers						
Often	1	33.3	2	66.7	0.33	0.471
Occasional	9	52.9	8	47.1	0.52	
Never	21	53.8	18	46.2	0.23	
Godfathers						
Often	0	0.00	1	100.0	1.00	1.429
Occasional	5	62.5	3	37.5	0.50	
Never	25	52.1	23	47.9	0.08	
Significant Others						
Often	11	52.4	10	47.6	0.04	0.999
Occasional	13	41.9	18	58.1	0.80	
Never	11	55.0	9	45.0	0.20	
Neighbors						
Often	3	100.0	0	0.0	3.00	2.804
Occasional	6	50.0	6	50.0	0.00	
Never	14	50.0	14	50.0	0.00	

* $p < .05$, ** $p < .01$, *** $p < .005$.

first generation participants. "Maternal aunts" from the first generation "never" helped with money in contrast to their counterparts from the second generation. This difference was significant.

First generation participants identified receiving financial assistance primarily from "significant others," "maternal grandmothers" and "maternal aunts," in that order. On the other hand, second generation participants felt that they received financial assistance primarily from "maternal grandmothers," "significant others," and than from "maternal aunts." Participants from both

generations stated getting help with money from the children's godparents more than from the children's paternal grandparents. This disparity between godparents and paternal grandparents was also observed within both generations of participants. Regardless of generation, participants reported they were getting more help with money from female members than from male members.

Hypothesis G (Receiving Food)

No significant difference will be found between first and second generation regarding the frequency of receiving food from the extended family members.

Maternal Grandmother. The statistical results did support the hypothesis. However, in the "often" category, "maternal grandmothers" provided significantly $X^2(1, N = 17) = 4.76, p < .05$ more food for the second generation sample (76.5%) when compared to first generation participants (23.5%).

Maternal Grandfathers. The pattern of assistance with food by "maternal grandfathers" in both generations was not significantly different. The results of the statistical analysis in the "often" frequency, show that the second generation (100%) received significantly $X^2(1, N = 4) = 4.00, p < .05$ more food from "maternal grandfathers" when compared with first generation (0.0%).

Significant Others. The results from the EFNPCRI) statistical analysis revealed a significant difference

$X^2(2, N = 72) = 7.51, p < .05$. in the frequency of assistance with food by "significant others." These results were attributed to: a) no significant difference between generations in the "often frequency" with "significant others"; b) the "occasional" frequency showed no significant difference between generations, and c) "never" frequency showed a significant $X^2(1, N = 30) = 4.80, p < .05$ difference between these two population samples. The second generation participants (70%) received significantly less assistance with food than first generation participants (30%).

Table 12 provides a descriptive and comparative summary of this activity by extended family member and by generation. "Maternal grandmothers" provided significantly more "often" assistance with food to the second generation group when compared to first generation. "Significant others" provided significant more assistance with food for the participants of the first generation counterparts in the second generation.

First generation participants identified receiving food primarily from "significant others," than from "maternal grandmothers" and "maternal aunts" and "neighbors," in that order. Second generation participants felt that they received food assistance primarily from the "maternal grandmothers," and equally

Table 12

Frequency of Assistance with Food by Extended
Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	4	23.5	13	76.5	4.76*	5.495
Occasional	13	54.2	11	45.8	0.16	
Never	23	56.1	18	43.9	0.60	
Maternal Grandfathers						
Often	0	0.0	4	100.0	4.00*	6.535
Occasional	6	75.0	2	25.0	2.00	
Never	23	40.4	34	59.6	2.12	
Paternal Grandmothers						
Often	0	0.0	0	0.0	0.00	0.000
Occasional	5	50.0	5	50.0	0.00	
Never	35	50.0	35	50.0	0.00	
Paternal Grandfathers						
Often	0	0.0	0	0.0	0.00	1.644
Occasional	3	75.0	1	25.0	1.00	
Never	27	42.2	37	57.8	1.56	
Maternal Aunts						
Often	0	0.0	4	100.0	4.00	5.207
Occasional	13	52.0	12	48.0	0.36	
Never	30	58.8	21	41.2	1.58	
Maternal Uncles						
Often	0	0.0	1	100.0	1.00	1.478
Occasional	6	60.0	4	40.0	0.40	
Never	34	47.9	37	52.1	0.12	

Continued, next page.

Table 12, continued:

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	<u>%</u>	<u>n</u>	<u>%</u>	by Freq	Overall
Godmothers						
Often	2	50.0	2	50.0	0.00	1.888
Occasional	2	28.6	5	71.4	1.28	
Never	27	56.3	21	43.8	0.75	
Godfathers						
Often	0	0.0	0	0.0	0.00	0.005
Occasional	1	50.0	1	50.0	0.00	
Never	29	52.7	26	47.3	0.45	
Significant Others						
Often	12	57.1	9	42.9	1.19	7.512*
Occasional	14	66.7	7	33.3	2.33	
Never	9	30.0	21	70.0	4.80*	
Neighbors						
Often	6	75.0	2	25.0	2.00	2.527
Occasional	7	58.3	5	41.7	0.33	
Never	10	43.5	13	56.5	0.39	

* $p < .05$, ** $p < .01$, *** $p < .005$.

from "significant others" and "maternal aunts," in that order. Participants from both generations stated getting equal amounts of food from the children's godparents and paternal grandparents. Regardless of generation, participants felt they were getting more frequent assistance with food from the female members than from the male members.

Hypothesis H (Assistance with Child Care)

No significant difference will be found between first and second generation regarding the frequency of

assistance with child care from the extended family members.

Maternal Grandmother. The results from statistical analysis did not support the hypothesis. They revealed that the pattern of assistance with child care by "maternal grandmothers" in both generations were significantly different $X^2(2, N = 82) = 6.81, p < .05$. The findings indicate that the second generation group received assistance with child care significantly more frequently from the "maternal grandmothers" when compared to first generation. In addition, the results from the one sample chi square show that within the "often" frequency, the second generation (75%) received significantly $X^2(1, N = 20) = 5.00, p < .05$ more assistance with child care from "maternal grandmothers" when compared with first generation (25%).

Neighbors. The frequency of child care assistance by "neighbor" in both generations was similar. However, the results did show a significant difference in the "often" frequency. The "neighbors" from the first generation group (100%) provided child care significantly $X^2(1, N = 4) = 4.00, p < .05$. more "often" when compared to second generation (0.0%).

Table 13 provides a descriptive and comparative summary of this activity by extended family member and by generation. "Maternal grandmothers" provided significantly more child care for the second generation participants than did "maternal grandmothers" for the children of the first generation participants. First generation participants relied significantly more on "neighbors" for child care than second generation participants.

"Maternal grandmothers" and "maternal aunts" provided the majority of child care for the second generation participants. For the first generation participants, the primary sources of child care were "significant others," "maternal aunts" and "maternal grandmothers," in that order. In this activity "neighbors" played an equivalent role to "maternal grandmothers" in the first generation group of participants. The second generation of participants relied primarily on "maternal grandmothers," then on "maternal aunts" and then on "significant others," in that order. Participants from both generations received more assistance with child care from the children's godparents and paternal grandparents. The disparity between godparents and paternal grandparents was also observed within both generation of participants. Regardless of generation, participants felt they were getting assistance with child care from female members rather than male members.

Table 13

Frequency of Assistance with Child Care
by Extended Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	5	25.0	15	75.0	5.00*	6.814*
Occasional	8	47.1	8	52.9	0.05	
Never	27	60.0	18	40.9	1.80	
Maternal Grandfathers						
Often	0	0.0	1	100.0	1.00	0.829
Occasional	2	50.0	2	50.0	0.00	
Never	27	42.2	37	57.8	1.56	
Paternal Grandmothers						
Often	0	0.0	2	100.0	2.00	2.635
Occasional	4	40.0	6	60.0	0.40	
Never	36	52.9	32	47.1	0.23	
Paternal Grandfathers						
Often	0	0.0	1	100.0	1.00	2.056
Occasional	1	100.0	0	0.0	1.00	
Never	29	43.9	37	56.1	0.96	
Maternal Aunts						
Often	4	50.0	4	50.0	0.00	0.122
Occasional	13	52.0	12	48.0	0.36	
Never	26	55.3	21	44.7	0.53	
Maternal Uncles						
Often	1	33.3	2	66.7	0.33	0.453
Occasional	5	55.6	4	44.4	0.11	
Never	34	48.6	36	51.4	0.05	

Continued, next page.

Table 13, continued:

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Godmothers						
Often	3	75.0	1	25.0	1.00	0.875
Occasional	8	50.0	8	50.0	0.00	
Never	20	51.3	19	48.7	0.02	
Godfathers						
Often	0	0.0	0	0.0	0.00	0.529
Occasional	4	66.7	2	33.3	0.66	
Never	26	51.0	25	49.0	0.01	
Significant Others						
Often	10	55.6	8	44.4	0.22	2.835
Occasional	11	61.1	7	38.9	0.88	
Never	14	38.9	22	61.1	1.77	
Neighbors						
Often	4	100.0	0	0.0	4.00*	4.458
Occasional	8	57.1	6	42.9	0.28	
Never	11	44.0	14	56.0	0.30	

* $p < .05$, ** $p < .01$, *** $p < .005$.

Hypothesis I (Assistance with Meal Preparation)

No significant difference will be found between first and second generation when it comes to frequency of assistance with meal preparation by the extended family members.

Maternal Grandmothers. The results from statistical analysis did not support the hypothesis. They revealed that, the pattern of assistance with meal preparation by "maternal grandmothers" in both generations were significantly different $\chi^2(2, N = 82) = 15.33, p < .001$. The results of the one sample chi square showed that

within the "often" frequency, the second generation received (100%) significantly $X^2(1, N = 3) = 11.00$, $p < .001$ more assistance with meal preparation from "maternal grandmothers" when compared with first generation participants (0.0%).

Godmothers. The results from the statistical analysis did support the hypothesis. They revealed that, the frequency of assistance with meal preparation by "godmothers" in both sample populations was not significantly different. However, the results from the one sample chi square indicate that within the "occasional" frequency, the first generation received (100%) significantly $X^2(1, N = 5) = 5.00$, $p < .05$ more assistance with meal preparation from "godmothers" when compared with second generation (0.0%).

"Maternal grandmothers" played a more significant role in assisting second generation participants with meal preparation than did their counterparts from the first generation. "Godmothers," on the other hand, provided significantly more frequent ("occasional") assistance with meal preparation to the first generation participants than "godmothers" from the second generation. The results were concentrated within the "never" frequency across most of the extended family members. Even though, both "maternal grandmothers" and "godmothers" demonstrated significance differences between generations, the number of "never" frequency responses were greater when compared to the

other frequencies. For first generation participants, the primary sources of assistance with meal preparation were "significant others," "maternal aunts" and "neighbors," in that order. The second generation of participants relied primarily on "maternal grandmothers," "significant others," and on "maternal aunts," in that order. Participants from the first generation received more assistance with meal preparation from the children's godparents than from paternal grandparents. Regardless of generation, participants felt they were getting assistance with meal preparation from the female than from the male members (please refer to Table 14 for results).

Hypothesis J (Assistance with Household Chores)

No significant difference will be found between first and second generation when it comes to frequency of receiving assistance with household chores from the extended family members.

Maternal Grandmothers. The pattern of assistance with household chores by the "maternal grandmothers" in both generations was not significantly different. The one sample chi square showed that within the "often" frequency, the second generation (100%) received significantly $X^2(1, N = 7) = 7.00, p < .01$ more assistance with household chores from "maternal grandmothers" when compared to first generation (0.0%).

Table 14

Frequency of Assistance with Meal Preparation by
Extended Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	0	0.0	11	100.0	11.00***	15.330****
Occasional	3	30.0	7	70.0	1.60	
Never	37	60.7	24	39.3	2.77	
Maternal Grandfathers						
Often	1	100.0	0	0.0	1.00	2.838
Occasional	0	0.0	2	100.0	2.00	
Never	29	43.3	38	56.7	1.20	
Paternal Grandmothers						
Often	0	0.0	1	100.0	1.00	2.000
Occasional	1	100.0	0	0.0	1.00	
Never	39	50.0	39	50.0	0.00	
Paternal Grandfathers						
Often	0	0.0	0	0.0	0.00	1.285
Occasional	1	100.0	0	0.0	1.00	
Never	29	43.3	38	56.7	1.20	
Maternal Aunts						
Often	0	0.0	2	100.0	2.00	2.928
Occasional	6	66.7	3	33.3	1.00	
Never	37	53.6	32	46.4	0.36	
Maternal Uncles						
Often	0	0.0	0	0.0	0.00	1.062
Occasional	1	100.0	0	0.0	1.00	
Never	39	48.1	42	51.9	0.01	

Continued, next page.

Table 14, continued:

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Godmothers						
Often	1	100.0	0	0.0	1.00	6.032
Occasional	5	100.0	0	0.0	5.00*	
Never	25	47.2	28	52.8	0.16	
Godfathers						
Often	0	0.0	0	0.0	0.00	+
Occasional	0	0.0	0	0.0	0.00	
Never	30	52.6	27	47.4	0.15	
Significant Others						
Often	1	16.7	5	83.3	2.66	3.450
Occasional	7	63.6	4	36.4	0.81	
Never	27	49.1	28	50.9	0.01	
Neighbors						
Often	1	50.0	1	50.0	0.00	3.666
Occasional	4	100.0	0	0.0	4.00	
Never	19	50.0	19	50.0	0.00	

* $p < .05$, ** $p < .01$, *** $p < .005$, **** $p < .001$, +empty cells.

"Maternal grandmothers" assisted significantly more "often" the second generation participants with household chores when compared to first generation. The results were concentrated in the "never" frequency across most of the extended family members. Even though "maternal grandmothers" demonstrated significant differences between generations, the number of responses in the "never" frequency was much larger when compared to the other frequencies for both generations.

For first generation participants, the primary sources of assistance with household chores were "significant others," and then "maternal aunts." "Godmothers" and "neighbors" participated equally in this activity. The second generation of participants relied primarily on "maternal grandmothers," on "maternal aunts" and on "significant others," in that order. Regardless of generation, participants felt they were getting more assistance with household chores from the female side of the extended family network (please refer to Table 15 for results).

Hypothesis K (Parenting Advice)

No significant difference will be found between first and second generation when it comes to frequency of parenting advice by extended family members.

Maternal Grandmother. The results from statistical analysis did not support the hypothesis. They revealed that the patterns of providing parenting advice by "maternal grandmothers" in both generations were significantly different $X^2(2, N = 82) = 8.27, p < .05$. The findings indicate that the second generation group received significantly more frequent parenting advice from "maternal grandmothers" when compared to first generation. In addition, the results from the one sample chi square indicate that within the "often" frequency, the second

Table 15

Frequency of Assistance with Household Chores
by Extended Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	0	0.0	7	100.0	7.00**	10.846
Occasional	0	0.0	3	100.0	3.00	
Never	40	55.6	32	44.4	0.88	
Maternal Grandfathers						
Often	0	0.0	0	0.0	0.00	†
Occasional	0	0.0	0	0.0	0.00	
Never	31	43.7	40	56.3	1.14	
Paternal Grandmothers						
Often	0	0.0	0	0.0	0.00	0.000
Occasional	1	50.0	1	50.0	0.00	
Never	39	50.0	38	50.0	0.00	
Paternal Grandfathers						
Often	0	0.0	0	0.0	0.00	†
Occasional	0	0.0	0	0.0	0.00	
Never	30	44.1	38	55.9	0.94	
Maternal Aunts						
Often	0	0.0	2	100.0	2.00	0.2959
Occasional	3	60.0	2	40.0	0.20	
Never	39	54.8	33	45.2	0.67	
Maternal Uncles						
Often	0	0.0	1	100.0	1.00	2.002
Occasional	1	100.0	0	0.0	1.00	
Never	39	48.8	41	51.3	0.05	

Continued, next page.

Table 15, continued:

	Generations				χ^2 by Freq	χ^2 Overall
	First <u>n</u>	First %	Second <u>n</u>	Second %		
Godmothers						
Often	1	100.0	0	0.0	1.00	1.852
Occasional	3	75.0	1	25.0	1.00	
Never	27	50.0	27	50.0	0.00	
Godfathers						
Often	0	0.0	0	0.0	0.00	†
Occasional	0	0.0	0	0.0	0.00	
Never	30	52.6	27	47.4	0.15	
Significant Others						
Often	2	40.0	3	60.0	0.20	1.760
Occasional	9	64.3	5	35.7	1.14	
Never	24	45.3	29	54.7	0.47	
Neighbors						
Often	1	100.0	0	0.0	1.00	2.804
Occasional	2	100.0	0	0.0	2.00	
Never	20	50.0	20	50.0	0.00	

* $p < .05$, ** $p < .01$, *** $p < .005$, **** $p < .001$, †empty cells.

generation received (65.2%) significantly $X^2(1, N = 46) = 4.26$, $p < .05$ more parenting advice from "maternal grandmothers" when compared with first generation (34.8%).

Maternal Uncles. The frequency of parenting advice by the "maternal uncles" in both generations was not significantly different. However, the results from the one sample chi square indicate that in the "often" frequency, the second generation (100%) received significantly $X^2(1, N = 8) = 8.00$, $p < .01$ more parenting advice from "maternal uncles" when compared with first generation (0.0%).

The results described on Table 16 show that "maternal grandmothers" from the second generation were significantly more involved in giving parenting advice related to child-rearing than "maternal grandmothers" in the first generation. "Maternal uncles" also provided significantly more "often" parenting advice to second generation than first generation. For first generation participants, the primary sources of parenting advice were first "maternal grandmothers," then significant others" and then "maternal aunts," in that order. Second generation of participants relied primarily on "maternal grandmothers," and "maternal aunts" and "significant others" were equally identified by participants. Participants from the first generations stated getting more parenting advice from the children's paternal grandparents than from the children's godparents. This disparity between godparents and paternal grandparents was only observed within the first generation of participants. Regardless of generation, participants felt they were getting more parenting advice from the female membership when compared to the male membership.

Table 16

Frequency of Parenting Advice by Extended
Family Members by Generation

Generations						
	First		Second		x ²	x ²
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	16	34.8	30	65.2	4.26*	8.278*
Occasional	17	65.4	9	34.6	2.49	
Never	7	70.0	3	30.0	1.60	
Maternal Grandfathers						
Often	3	25.0	9	75.0	3.00	2.741
Occasional	8	57.1	6	42.9	0.28	
Never	18	41.9	25	58.1	1.13	
Paternal Grandmothers						
Often	3	27.3	8	72.7	2.27	3.588
Occasional	12	63.2	7	36.8	1.31	
Never	25	50.0	25	50.0	0.00	
Paternal Grandfathers						
Often	1	20.0	4	80.0	1.80	1.659
Occasional	5	55.6	4	44.4	0.11	
Never	24	44.4	30	55.6	0.66	
Maternal Aunts						
Often	8	38.1	13	61.9	1.19	2.848
Occasional	18	58.1	13	41.9	0.80	
Never	17	60.7	11	39.3	1.28	

Continued, next page.

Table 16, continued:

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Uncles						
Often	0	0.0	8	100.0	8.00**	8.623
Occasional	10	50.0	10	50.0	0.00	
Never	30	55.6	24	44.4	0.66	
Godmothers						
Often	4	44.4	5	55.6	0.11	2.848
Occasional	6	37.5	10	62.5	1.00	
Never	21	61.8	13	38.2	1.88	
Godfathers						
Often	0	0.0	2	100.0	2.00	4.245
Occasional	3	33.3	6	66.7	1.00	
Never	27	58.7	19	41.3	1.39	
Significant Others						
Often	15	44.1	19	55.9	0.47	5.578
Occasional	15	68.2	7	31.8	2.90	
Never	5	31.3	11	68.8	2.25	
Neighbors						
Often	3	37.5	5	62.5	0.50	4.110
Occasional	14	70.0	6	30.0	3.20	
Never	6	40.0	9	60.0	0.60	

* $p < .05$, ** $p < .01$, *** $p < .005$, **** $p < .001$.

Hypothesis L (Advice Giving to Children)

No significant difference will be found between first and second generation when it comes to frequency of advice giving to children by extended family members.

Paternal Grandfathers. The results from statistical analysis did support the hypothesis. They revealed that the pattern of advice giving to children by "paternal grandfathers" in both generations was not significantly different. However, in the "occasional" frequency, the first generation participants reported that their children (88.9%) received significantly $X^2(1, N = 9) = 5.44, p < .05$ more advice from their "maternal grandfathers" when compared to the reports from the second generation (11.1%).

Maternal Aunts. The pattern of advice giving to the children by "maternal aunts" is similar for both generations. Although the results were similar for both generations, the "occasional" frequency showed that the children from the first generation participants (70.8%) received significantly $X^2(1, N = 24) = 4.16, p < .05$ more advice from "maternal aunts" when compared to the second generation (29.2%).

Maternal Uncles. The results from statistical analysis did not support the hypothesis. They revealed that the frequency of advice giving to children by "maternal uncles" in both generations was significantly different $X^2(2, N = 77) = 7.41, p < .05$. The findings indicate that children of the second generation participants received significantly more frequent advice from "paternal grandfathers" when compared to the first generation. In addition, the results indicate that in the

"often" frequency, the children from the second generation (81.8%) received significantly $X^2(1, N = 11) = 6.00$, $p < .05$ more advice from "maternal uncles" when compared with first generation (18.2%).

The results described on Table 17 show that the "paternal grandfathers" from the first generation gave significantly more "occasional" advice to their grandchildren than did their counterparts in the second generation of participants. "Maternal aunts and "maternal uncles" in the second generation participants were more involved in giving advice to the children than their counterparts in the first generation. First generation participants reported that their children received similar amounts of advice from "maternal grandmothers" and "significant others." "Maternal aunts" were also identified by first generation participants as being involved in delivering advice to their children. The second generation of participants relied primarily on "maternal grandmothers," on "maternal aunts" and on "significant others," in that order. Participants from second generations stated that their children received more advice from the children's godparents than from the children's paternal grandparents. This disparity was less pronounced and reversed between godparents and paternal grandparents within the first generation of participants. Regardless of generation, participants felt that their

Table 17

Frequency of Advice Given to Children
by Extended Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	17	44.7	21	55.3	0.42	0.836
Occasional	12	57.1	9	42.9	0.42	
Never	9	50.0	9	50.0	0.00	
Maternal Grandfathers						
Often	4	33.3	8	66.7	1.33	0.690
Occasional	4	36.4	7	63.6	0.81	
Never	19	45.2	23	54.8	0.38	
Paternal Grandmothers						
Often	3	42.9	4	57.1	0.14	3.219
Occasional	13	68.4	6	31.6	2.57	
Never	22	44.9	27	55.1	0.21	
Paternal Grandfathers						
Often	0	0.0	3	100.0	3.00	10.090
Occasional	8	88.9	1	11.1	5.44*	
Never	21	39.6	32	60.4	2.28	
Maternal Aunts						
Often	8	36.4	14	63.6	1.63	5.528
Occasional	17	70.8	7	29.2	4.16*	
Never	15	51.7	14	48.3	0.03	
Maternal Uncles						
Often	2	18.2	9	81.8	4.45*	7.414*
Occasional	12	70.6	5	29.4	2.88	
Never	23	46.9	26	53.1	0.18	

Continued, next page.

Table 17, continued:

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Godmothers						
Often	5	50.0	5	50.0	0.00	0.068
Occasional	8	50.0	8	50.0	0.00	
Never	15	53.6	13	46.4	0.14	
Godfathers						
Often	2	50.0	2	50.0	0.00	0.018
Occasional	7	53.8	6	46.2	0.69	
Never	19	52.8	17	47.2	0.11	
Significant Others						
Often	22	55.0	18	45.0	0.40	2.052
Occasional	6	50.0	6	50.0	0.00	
Never	5	33.3	10	66.7	1.66	
Neighbors						
Often	10	71.4	4	28.6	2.57	3.105
Occasional	4	40.0	6	60.0	0.40	
Never	8	44.4	10	55.6	0.22	

* $p < .05$, ** $p < .01$, *** $p < .005$, **** $p < .001$.

children were getting more advice from the female side of the extended family network.

Hypothesis M (Assistance with Recreational Activities)

No significant difference will be found between first and second generation when it comes to frequency of assistance with recreational activities by extended family members.

Maternal Grandmothers. The results from statistical analysis did support the hypothesis. They revealed that, the pattern of assistance with recreational activities

interactions between the female headed household and "maternal grandmothers" is similar for both generations. However, a significant difference was found with "maternal grandmothers" using the one sample chi square. The result revealed that "maternal grandmothers" from the second generation participants were significantly $X^2(1, N = 22) = 4.54, p < .05$ more "often" involved with recreational activities when compared to their counterparts in the first generation.

Maternal Grandfathers. The results from statistical analysis did support the hypothesis. They revealed that pattern of assistance with recreational activities interactions between the female headed household and "maternal grandfathers" is similar for both generations. However, a significant difference was found with "maternal grandmothers" using the one sample chi square. The result revealed that "maternal grandfathers" from the second generation participants (100.%) were significantly $X^2(1, N = 6) = 6.00, p < .05$ more "often" involved with recreational activities when compared to their counterparts in the first generation (0.0%).

For first generation participants, the primary sources of assistance with recreational activities were "significant others" and equally "maternal aunts" and "maternal grandmothers," in that order. The second generation of participants relied primarily on "maternal grandmothers," "significant others" and maternal aunts,"

in that order. Participants from the first generation received more assistance with recreational activities from the children's godparents than from the children's paternal grandparents. The disparity between godparents and paternal grandparents is reversed and less pronounced in the second generation of participants. Regardless of generation, participants felt they were getting more assistance with recreational activities from the females in the extended family system. Please refer to Table 18 for a comparative and descriptive summary.

Hypothesis N (Assistance with School Activities)

No significant difference will be found between first and second generation when it comes to frequency of assistance with school activities by extended family members.

The results from statistical analysis did support the hypothesis. They revealed that, frequency of assistance with school activities between the female headed household and extended family was very similar for both generations.

"Significant others" were identified by both generations as more involved in assisting with school activities when compared to other extended family members. "Maternal grandmothers" were the back-up for second generation in the absence of "significant others." The

Table 18

Frequency of Assistance with Recreational Activities
by Extended Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	6	27.3	16	72.7	4.54*	5.583
Occasional	11	57.9	8	42.1	0.47	
Never	23	56.1	18	43.9	0.60	
Maternal Grandfathers						
Often	0	0.0	6	100.0	6.00*	4.880
Occasional	5	41.7	7	58.3	0.33	
Never	24	47.1	27	52.9	0.17	
Paternal Grandmothers						
Often	1	50.0	1	50.0	0.00	0.742
Occasional	6	40.0	9	60.0	0.60	
Never	33	52.4	30	47.6	0.14	
Paternal Grandfathers						
Often	0	0.0	1	100.0	1.00	0.901
Occasional	4	50.0	4	50.0	0.00	
Never	26	44.1	33	55.9	0.83	
Maternal Aunts						
Often	5	41.7	7	58.3	0.33	1.345
Occasional	12	50.0	12	50.0	0.00	
Never	26	59.1	18	40.9	1.45	
Maternal Uncles						
Often	5	50.0	5	50.0	0.00	2.248
Occasional	6	33.3	12	66.7	2.00	
Never	29	53.7	25	46.3	0.29	

Continued, next page.

Table 18, continued:

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Godmothers						
Often	6	75.0	2	25.0	2.00	2.772
Occasional	4	36.4	7	63.6	0.81	
Never	21	52.5	19	47.5	0.10	
Godfathers						
Often	3	60.0	2	40.0	0.20	0.543
Occasional	5	62.5	3	37.5	0.50	
Never	22	50.0	22	50.0	0.00	
Significant Others						
Often	16	48.5	17	51.5	0.03	2.063
Occasional	10	62.5	6	37.5	1.00	
Never	9	39.1	14	60.9	1.08	
Neighbors						
Often	6	60.0	4	40.0	0.40	0.235
Occasional	5	50.0	5	50.0	0.00	
Never	12	52.2	11	47.8	0.04	

* $p < .05$, ** $p < .01$, *** $p < .005$, **** $p < .001$.

back-up identified by first generation participants were their "neighbors." The "never frequency" was predominantly used across all extended family members regardless of generation.

Hypothesis 0 (Assistance with Discipline)

No significant difference will be found between first and second generation when it comes to frequency of assistance with discipline by extended family members.

Maternal Grandmothers. These results from statistical analysis did not support the hypothesis. They

revealed that, pattern of assistance with discipline by the "maternal grandmothers" in both generations was significantly different $X^2(2, N = 78) = 12.75, p < .005$. The findings indicate that the second generation received significantly more frequent assistance with discipline from the "maternal grandmothers" when compared to first generation. In addition, the results from the one sample chi square show that in the "often" frequency, the second generation (80%) received significantly $X^2(1, N = 20) = 7.20, p < .01$ more assistance with discipline from "maternal grandmothers" when compared with first generation (20%). Also in the "never" frequency, first generation is significantly $X^2(1, N = 46) = 4.26, p < .05$ less likely to get assistance with discipline from the "maternal grandmothers" when compared to second generation.

Maternal Grandfathers. The frequency of assistance with discipline by "maternal grandfathers" in both generations was not significantly different. However, the results from the one sample chi square indicate that within the "often" frequency, the second generation (100%) received significantly $X^2(1, N = 8) = 8.00, p < .005$ more assistance with discipline from "maternal grandfathers" when compared with first generation (0.0%).

"Maternal grandmothers" provided significantly more assistance with discipline to the second generation sample when compared to their counterparts in the first generation. For first generation participants, the

primary sources of assistance with discipline were "significant others," "maternal aunts" and "godmothers," in that order. The second generation of participants relied primarily on "maternal grandmothers," and equally "maternal aunts" and "significant others," in that order. Regardless of generation, participants felt they were getting more assistance with discipline from the females in the extended family network. Please refer to Table 19 for a comparative and descriptive breakdown of the data.

Hypothesis P (Participation in Family Events)

No significant difference will be found between first and second generation when it comes to frequency of participation in family events by extended family members.

Maternal Grandmothers. The results from the statistical analysis did not support the hypothesis. They revealed that the pattern of participation in family events by "maternal grandmothers" in both generations was significantly different $X^2(2, N = 82) = 13.62, p < .005$. The findings indicate that "maternal grandmothers" from the second generation group participated in family events significantly more frequently when compared to first generation participants. In addition, the results indicate that in the "often" frequency, "maternal grandmothers" from the second generation (71.4%)

Table 19

Frequency of Assistance with Discipline
by Extended Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	4	20.0	16	80.0	7.20**	12.751***
Occasional	4	33.3	8	66.7	1.33	
Never	30	65.2	16	34.8	4.26*	
Maternal Grandfathers						
Often	0	0.0	8	100.0	8.00***	6.335*
Occasional	3	50.0	3	50.0	0.00	
Never	24	46.2	28	53.8	0.30	
Paternal Grandmothers						
Often	1	25.0	3	75.0	1.00	1.107
Occasional	6	54.5	5	45.5	0.09	
Never	31	50.8	31	49.2	0.01	
Paternal Grandfathers						
Often	0	0.0	1	100.0	1.00	0.877
Occasional	3	50.0	3	50.0	0.00	
Never	26	44.8	32	55.2	0.62	
Maternal Aunts						
Often	4	36.4	7	63.6	0.81	1.369
Occasional	6	54.5	5	45.5	0.09	
Never	30	55.6	24	44.4	0.66	
Maternal Uncles						
Often	3	37.5	5	62.5	0.50	0.526
Occasional	3	42.9	4	57.1	0.14	
Never	31	50.0	31	50.0	0.00	

Continued, next page.

Table 19, continued:

Generations						
	First		Second		x^2	x^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Godmothers						
Often	4	50.0	4	50.0	0.00	0.507
Occasional	5	62.5	3	37.5	0.50	
Never	19	48.7	20	51.3	0.02	
Godfathers						
Often	3	75.0	1	25.0	1.00	1.685
Occasional	4	66.7	2	33.3	0.66	
Never	21	47.7	23	52.3	0.09	
Significant Others						
Often	15	62.5	9	37.5	1.50	3.015
Occasional	6	37.5	10	62.5	1.00	
Never	12	42.9	16	57.1	0.57	
Neighbors						
Often	2	100.0	0	0.0	2.00	1.909
Occasional	4	50.0	4	50.0	0.00	
Never	16	50.0	16	50.0	0.00	

* $p < .05$, ** $p < .01$, *** $p < .005$, **** $p < .001$.

participated significantly more frequently $\chi^2(1, N = 35) = 6.42$, $p < .05$ when compared with their counterparts in the first generation group (28.6%). On the other hand, the results in the one sample chi square revealed that "maternal grandmothers" of the first generation (80%) group were significantly $\chi^2(1, N = 20) = 7.20$, $p < .01$ "never" present in family events as compared to their counterparts in the second generation group (20%).

Maternal Aunts. The results from the statistical analysis did not support the hypothesis. They revealed that the frequency of participation in family events by

"maternal aunts" in both generations was significantly different $X^2(2, N = 80) = 9.18, p < .05$. The findings indicate that "maternal aunts" from the second generation group participated in family events significantly more frequently when compared to first generation. In addition, the results from the one sample chi square revealed that in the "never" frequency, the "maternal aunts" of the first generation (76.5%) group were significantly $X^2(1, N = 17) = 4.76, p < .05$ less involved in being part of family events when compared to their counterparts in the second generation (23.5%).

"Maternal grandmothers" and "maternal aunts" participated significantly more frequently in family events in the second generation group when compared to their counterparts in the first generation. The second generation participants identified "maternal grandmothers," "maternal aunts" and "significant others" as the members who primarily participated in family events. First generation participants relied equally on "significant others" and "maternal aunts," and then on "maternal grandmothers." Participants from both generations reported more participation in family events from the children's godparents more than from the children's paternal grandparents. This disparity between godparents and paternal grandparents is also observed within both generation of participants. Regardless of generation, participants felt they were getting more

involvement in family events by the female members of the extended family. Please refer to Table 20 for a comparative and descriptive breakdown of the data.

Quantitative Socio-Cultural-Validity Data Results

Table 21 will compare the quantitative data cells (in any activities) with 75% subject participation per generation and a $p < .25$ probability factor in order to further understand the socio-cultural patterns of responses by the participants. The purpose of this analysis is to highlight patterns and tendencies in the data that do not meet the usual .05 criterion. Cultural ways of doing things are malleable, and do not lend themselves to strict statistical analyses or quantification.

The analysis of the data revealed that first generation identified "significant others," "maternal grandmothers" and "maternal aunts," in that order, as their primary sources of support. Second generation participants, on the other hand, identified the "maternal grandmothers," "significant others" and "maternal aunts" as their primary sources of support. Please refer to Table 21 for a detailed description of the data.

Table 20

Frequency of Participation in Family Events
by Extended Family Members by Generation

Generations						
	First		Second		χ^2	χ^2
	<u>n</u>	%	<u>n</u>	%	by Freq	Overall
Maternal Grandmothers						
Often	10	28.6	25	71.4	6.42*	13.624***
Occasional	14	51.9	13	48.1	0.60	
Never	16	80.0	4	20.0	7.20**	
Maternal Grandfathers						
Often	3	27.3	8	72.7	1.13	2.528
Occasional	4	30.8	9	69.2	1.92	
Never	22	48.9	23	51.1	0.02	
Paternal Grandmothers						
Often	2	33.3	4	66.7	0.66	1.077
Occasional	13	56.5	10	43.5	0.39	
Never	25	49.0	26	51.0	0.01	
Paternal Grandfathers						
Often	1	50.0	1	50.0	1.00	0.051
Occasional	5	41.7	7	58.3	0.28	
Never	24	43.6	31	56.4	0.44	
Maternal Aunts						
Often	10	33.3	20	66.7	3.33	9.184*
Occasional	20	60.6	13	39.4	1.48	
Never	13	76.5	4	23.5	4.76*	
Maternal Uncles						
Often	10	45.5	12	54.5	0.18	1.802
Occasional	13	41.9	18	58.1	0.80	
Never	17	58.6	12	41.4	0.86	

Continued, next page.

Table 20, continued:

	Generations				χ^2 by Freq	χ^2 Overall
	First <u>n</u>	First % <u>n</u>	Second <u>n</u>	Second %		
Godmothers						
Often	7	43.8	9	56.3	0.25	0.782
Occasional	10	58.8	7	41.2	0.52	
Never	14	53.8	12	46.2	0.15	
Godfathers						
Often	6	54.5	5	45.5	0.09	1.895
Occasional	10	66.7	5	33.3	1.66	
Never	14	45.2	17	54.8	0.03	
Significant Others						
Often	20	51.3	19	48.7	0.02	0.243
Occasional	10	45.5	12	54.5	1.18	
Never	4	45.5	7	54.5	0.09	
Neighbors						
Often	8	66.7	4	33.3	1.33	1.991
Occasional	10	52.6	9	47.4	0.05	
Never	5	38.5	8	61.5	0.69	

* $p < .05$, ** $p < .01$, *** $p < .005$, **** $p < .001$.

Qualitative Results

In-depth interviews were conducted with three first generation and three second generation female headed households to determine the factors influencing the involvement of the extended family network in child-rearing responsibilities. These exploratory interviews were based on the quantitative data gathered by the EFNPCRI. The results will be described initially by generation and later the results of both generations will be compared for differences and similarities.

Table 21
Quantitative Socio-Cultural Data Results

		Generations				X(p<.25) by Freq
		First		Second		
		n	%	n	%	
<u>Visits</u>						
Maternal Aunts						
Occasional		19	65.5	10	34.5	2.79
Significant						
Others						
Occasional		8	66.7	4	33.3	1.33
<u>Gifts</u>						
Maternal						
Grandmothers						
Never		9	69.2	4	30.8	1.90
Maternal						
Aunts						
Often		4	28.6	10	71.4	2.57
Occasional		29	60.4	19	39.6	2.08
<u>Telephone</u>						
Maternal						
Grandmothers						
Occasional		11	73.3	4	26.7	3.26
<u>Correspondence</u>						
Paternal						
Grandmother						
Never		26	41.9	36	58.1	1.61
Maternal						
Aunts						
Often		0	0.0	3	100.0	3.00
Significant						
Others						
Occasional		11	68.8	5	31.3	2.25

Continued, next page.

Table 21, continued:

		Generations				X (p<.25) by Freq
		First		Second		
		n	%	n	%	
<u>Assistance</u>						
Maternal Grandmother						
	Never	8	66.7	4	33.3	1.33
Paternal Grandmother						
	Often	2	22.2	7	77.8	2.76
Maternal Aunts						
	Never	17	68.0	8	32.0	3.74
<u>Financial Assistance</u>						
Maternal Aunts						
	Often	1	16.7	5	83.3	2.66
Maternal Uncles						
	Occasional	6	35.3	11	64.7	1.47
<u>Assistance with Food</u>						
Maternal Aunts						
	Often	0	0.0	4	100.0	4.00
	Never	30	58.8	21	41.2	1.58
Significant Others						
	Occasional	14	66.7	7	33.3	2.33
<u>Assistance with Child Care</u>						
Maternal Grandmothers						
	Never	27	60.0	18	40.9	1.80
Paternal Grandmothers						
	Often	0	0.0	2	100.0	2.00

Continued, next page.

Table 21, continued:

		Generations				X (p<.25) by Freq
		First n	%	Second n	%	
Significant Others	Never	14	38.9	22	61.1	1.77
<u>Assistance with Meals</u>						
Maternal Grandmothers	Occasional	3	30.0	7	70.0	1.60
	Never	37	60.7	24	39.3	2.77
Maternal Aunts	Often	0	0.0	2	100.0	2.00
Significant Others	Often	1	16.7	5	83.3	2.66
<u>Assistance with Household Chores</u>						
Maternal Grandmothers	Occasional	0	0.0	7	100.0	3.00
Maternal Aunts	Often	0	0.0	2	100.0	2.00
Neighbors	Occasional	2	100.0	0	0.0	2.00
<u>Parental Advice</u>						
Maternal Grandmothers	Occasional	17	65.4	9	34.6	2.49
	Never	7	70.0	3	30.0	1.60
Maternal Grandfathers	Often	3	25.0	9	75.0	3.00

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Table 21, continued:

		Generations				X(p<.25) by Freq
		First n	%	Second n	%	
Paternal Grandmothers						
	Often	3	27.3	8	72.7	2.27
Significant Others						
	Occasional	15	68.2	7	31.8	2.90
	Never	5	31.3	11	68.8	2.25
<u>Advice to Children</u>						
Paternal Grandmothers						
	Occasional	13	68.4	6	31.6	2.57
Maternal Aunts						
	Often	8	36.4	14	63.6	1.63
Maternal Uncles						
	Occasional	12	70.6	5	29.4	2.88
<u>Assistance with Recreation</u>						
Maternal Aunts						
	Never	26	59.1	18	40.9	1.45
Maternal Uncles						
	Occasional	6	33.3	12	66.7	2.00
<u>Assistance with School Activities</u>						
Maternal Grandmothers						
	Often	1	16.7	5	83.3	2.66
Paternal Grandmothers						
	Often	0	0.0	2	100.0	2.00

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B said their mothers currently live in Puerto Rico. Participant B indicated that although she has developed other relationships that are important in her life, her mother remains very much a part of her life. Participants A and B indicated that they keep close contact via the telephone and they occasionally visit their mothers in Puerto Rico and/or their mothers may visit them. It is important to note that for all participants fathers and brothers were not described as being involved in the child-rearing process and/or as sources of support. Participant C's mother lives in the same city and she states "I have a beautiful relationship with my mother and I call her or she calls me daily. I also talk to my brothers daily. They are always there for me."

Question #2

Who in your family network is more involved with your children? Although, for two of the participants' (A and B) mothers reside in Puerto Rico, they expressed that their mothers are a part of their support system as a friend and as a parent. For participants A and B the Pentecostal Church plays a significant role in their personal lives as well as in the lives of their children. Participant A qualified her relationship with church members, "the bothers and sisters of the church are a very important part of my life and there are times that I seek advice from the church members that I would not seek it

from my blood relatives." Participant B described that while she belonged to the Pentecostal Church the members were an extension of her family and a source of support. In addition, participants included their sisters as part of their support system. Participant B, whose extended family lives primarily in Puerto Rico, described that her sister in-law played a minor role. But she (B) states "if I needed something she would help me." This participant (B) also described, that through her past involvement with the Pentecostal Church, she was able to develop a close relationship with a woman ten years her senior. She (B) qualifies her relationship with this woman by stating "she has become like family."

Similarly to question #1, fathers and brothers were not described as being involved in the child-rearing process and/or as sources of support. In addition, participants A and C had rather strong feelings of distrust towards neighbors and friends. Participant C said "I have friends outside of the home, but I am not a person that likes to get together with friends all that often." Participant C emphasized that friendship should be done in moderation. Although these participants A and C have friendships who are considered family, both were able to define the difference between friends and family.

Question #3

In what ways do your extended family members assist you with rearing your children? All participants identified the following areas: a) advice as person and as a parent, b) advice to their children, c) economic assistance, d) child care and e) source of support. It is interesting to note that participants B and C were very able to differentiate the roles that specific extended family members played in supporting them. Participant C described "my half sister helps me with my daughter's clothing and my older sister is my banker." For all participants, child care was a function only delegated to relatives and/or individuals considered family. Participant A emphasized the role the Pentecostal Church' plays in her life. She (A) stated "my church brothers and sisters are very helpful with advice and they help me with my children." She (A) continues

For example, I am the only one who belongs to the Pentecostal Church. The rest of my family belong to the Catholic church. Because my family belongs to the Catholic Church, if I have a problem with a friend or a financial problem or a problem with a family member, I seek my church members to try to help me resolve the problem. Because my church members have special spiritual understanding that my family does not, they can be more helpful.

Similar to questions #1 and #2, fathers and brothers were not included as participants in the child-rearing process.

Question #4

What would it be like without their assistance and how would you manage? Although, all of the participants had an emotional reaction to this question, they indicated that it would be harder to carry on as a single parent. They made such statements as "it more difficult, because they help with my daughter, they give me advise and they help financially" or "I think it would be some what the same, but not in all aspects" or "I probably would be working" or "It would be more difficult financially." Although they all were distressed about the idea, they all were able to refer to their past experiences as a source of strength. Participant A described her struggles and her confidence in her ability to survive by stating "I have had moments in the 15 years I have lived in the U.S.A. that I found myself alone with out the support of family and I was able to forge ahead in spite of my circumstance."

Second Generation

Question #1

Please describe the type of relationship you have with your extended family. Participants D and F described getting along very well and feeling a sense of closeness with their family. They described their relationships with terms such as "we do everything together," and "I

have a very good family." Participant D described "we communicate with each other and if anything happens to one of them (family members) we call each other." Only participant E described a different connection with her family by stating "we hardly see each other" and "I get along with my mother and that's it." Participants D and E emphasized their relationship with their mothers. In contrast, participant F's description was qualitatively different from the other two participants. Her (F) description was more inclusive of all family members and she did not single her mother from the rest of her family stating "I get along with my mom, my sisters, my nieces and my daughter's godmother" and by stating "every one of them is good with my daughter."

Question #2

Who in your family network is more involved with your children? Participants D and E identified their mothers as being very involved with their children. Participant D who has two children described that her son has a special relationship between her son and his maternal grandmother and a similar relationship between her daughter and her paternal grandmother. Referring to her mother-in-law relationship with her daughter she said, "she spoils her all the time" and referring to her mother's relationship with her grandson she said "since he was born he has been at their home and when I punish him, he tells me he's

going to pick up his clothes and go to his grandmother." As stated in question #1, participant F is very inclusive with all her family members and she stated "I get help from my mom, my sisters, my nieces and even from my daughters' godmother." She said she doesn't have preferences about who would provide child care for her. Participant D was the only participant who has a religious affiliation. She indicated "Since I was born, I was in the Pentecostal Church and they taught us how to treat my family, how to treat everybody else, because everybody is family. They are part of my extended family." Participant E described that her primary sources of support were her mother and her friends. She indicated "I hardly know my father's relatives and no one is involved with my daughter." Participant F identified her mother, brother, sister, nieces and godmother as sources of support. Participant D and E identified friends as a source of support in the rearing of their children.

Question #3

In what ways does your extended family members assist you with rearing your children? All participants said that their mothers helped them with parenting advice and gave advice to their children. Participant D indicated that her mother and her mother-in-law primarily provided help with child care. Participant F primarily uses a private provider for child care. Although her mother was

initially opposed to the idea, participant F was able to persuade her because her daughter's godmother works at the day care. Participant E indicated that no one helps her with child care. She continued to state that she uses her mother and her friends for advice and support. Participant D included her church and her friends as sources of advice and support regarding her children. Participants D and F said that their mothers will help them with money and clothing for the children. These same participants said that the men were more helpful if they needed money but they were marginally involved with child care or providing advice.

Question #4

What would it be like without their assistance and how would you manage? Participant D and F stated "If I did not have family, I would have to struggle" and "without their support I would not be able to open my shop, I would have to work at home." Participant D indicated that if her parents were living in Puerto Rico she would move with them. In contrast to the other participants, participant E stated "I think it would just be fine. I can manage on my own."

Overall, the importance of the family and the reliance on the maternal grandmother for child care, advice and support was a common feature in both generations. All participants in both generations who

were involved with the Pentecostal Church, identified the members of the church as members of their extended family. The roles church members played were similar to the ones attributed to family members, such as child care, advice and assistance. Please note that two out of the three participants who belonged to the Pentecostal Church were from the first generation as compared to one participant from the second generation.

The first generation identified either church members or family as part of their support system. In comparison second generation, in addition to family and church members, identified friends and neighbors as part of their support system. All of the second generation participants had their mothers living in their communities versus only one of the first generation participant had her mother living in the same community. Although both generations found it hard to live without family support, the first generation expressed more confidence in being able to survive than did the second generation group of participants.

Grandfathers, fathers, and brothers were identified as playing marginal roles at best when it came to child-rearing. They were identified primarily as providers and their roles did not include actively participating in the shared child-rearing process.

For overall summary of the results of this study, please refer to Table 22.

Table 22

Summary of the Results

- 1) The demographic information was very similar for both generations with the exception of age, language and birthplace. First generation were older ($M = 32.2$ years) than second generation ($M = 25.4$ years). The majority (82.2%) of the first generation participants identified Spanish as their primary language when compared to second generation participants who identified themselves as bilingual (71.12%). Birthplace differences were due to the criteria for selection of the sample.
 - 2) The family composition information was also quite similar for both generations. Regardless of generation, and with limited exceptions in the second generation of participants, the majority (91.11%) of the participants reported not living in multi-generational households.
 - 3) The number of family members was similar for both generations (first generation $M = 3.82$ and second generation $M = 3.71$).
 - 4) Predominantly, and regardless of generation, the preference for child care provider was the extended family network.
 - 5) The acculturation scale revealed that second generation participants were bicultural in their knowledge and preference value when compared to first generation participants who's knowledge and value preferences were primarily Puerto Rican.
 - 6) The quantitative results reveal that, regardless of generation the interaction between female heads of household and their extended family network was similar with few exceptions.
 - 7) Participants in both generations identified "maternal grandmothers," "maternal aunts" and "significant others" as the extended family members primarily involved in child-rearing. Although "maternal grandmothers" were more involved with second generation participants
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Table 22, continued:

when compared to first generation, they played, predominantly, a significant role in both generations. "Maternal aunts" were also reported frequently by both generations, but tended to play a more prominent role with first generation participants. "Significant others" were also frequently identified in both generations, and similar to "maternal aunts," they played a primary role (e.g., financial assistance, advice to parent, etc.) for the first generation participants in specific activities. Males were frequently reported as being less involved in child-rearing. Overall, second generation received twice the amount of support from the extended family members listed in this study when compared to first generation.

- 8) The qualitative results were consistent with the quantitative results. Both generations reported the importance of the extended family connection as well as the predominant role of "maternal grandmothers" and the "maternal aunts" in child-rearing. They also reported receiving help from the female members more than from the male members. Differences between generations were primarily with the participants from the first generation in the use of non-blood related networks such as church affiliation and neighbors. On the other hand, second generation tended to rely more frequently on the blood related extended family members.
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CHAPTER 5

DISCUSSION

Although, a great deal of attention has been given to understanding the importance of the extended family in the Puerto Rican culture (Vega, 1990); Zayas & Padilla, 1989; Fitzpatrick, 1987 & 1971); Colleran, 1984; Bird & Canino, 1982; Mizio, 1983; Wagenheim, 1975; Wolf, 1952), the role and frequency of extended family involvement with single parents in shared child-rearing has received minimal attention.

The purpose of this study was to examine the differences between first and second generation Puerto Rican female headed households in two areas: 1) Who in the extended family network is more frequently involved in child-rearing?, and 2) What child-rearing activities do the extended family members perform?

This chapter has five major headings: a) background factors; b) the relationship of the findings to existing and empirical literature on the role of the extended family networks in shared child-rearing; c) effects of acculturation factors; d) effects of distance; and e) the implication of the findings for mental health providers, public policy and research.

language, and likely, their Puerto Rican cultural heritage (Sabogal and associates, 1987).

Findings Related to the Literature

The importance placed on family and the value of the intergenerational system by Hispanic-Americans has been reported by Vega (1990), Sotomayor (1989), Mizio (1984), Garcia-Preto (1982), and Wagenheim (1975) and was evident in the relationships of the participants with their extended family members. The quantitative and qualitative results revealed that the importance placed by participants on their extended family was surprisingly similar for both generations.

Significant differences between generations, however, were found primarily in who was involved. The "maternal grandmothers" were significantly more involved with the second generation participants in the areas of visitations, financial assistance, child care, household chores, meal preparation, advice as a parent, recreational activities, discipline and family events. In first generation participants, there was a more diversified involvement of extended family members such as the "neighbors" with gifts, "paternal grandfathers" with correspondence, "maternal aunts" and "paternal grandmothers" with letter writing, "maternal grandfathers" with providing food, "godmothers" with meal preparation, and "paternal grandfathers" and "maternal uncles" with advice to children.

As previously reported in the literature (Triandis, Marin, Betancourt, Lisansky and Chang, 1982), a familial network of generational and intergenerational relationships provided emotional support to the female heads of household. Participants in both generations found emotional support primarily for child-rearing in their relationships with "maternal grandmothers," "maternal aunts" and "significant others." Although "maternal grandmothers" were revered and sought after by both generations, they were more involved with the second generation participants. The role of the grandparents as frequent visitors and sources of support was also documented by Fitzpatrick (1987). The qualitative results of our study also document the importance of "maternal grandmothers" for both generations.

Escobar and Lazarus (1982) found that Hispanic families placed greater emphasis on support from within the family than Anglo-American and African-American families. Regardless of generations, our study participants reported they relied primarily on extended family members for child care. Raphael (1989) compared White and Hispanic grandparents in their role and activities as grandparents. He discovered that Hispanic grandparents felt more fulfilled, had fewer regrets and were more secure about their roles as grandparents. He stresses that Hispanic grandparents play a significant role with their grandchildren and because of this role they tend to have

fewer psychological issues and less of a problem with aging. The Hispanic elder generation continues playing an important role as a child care provider as well as a source of support and advice in the child-rearing process (Sotomayor, 1989; Irizarry & Pacheco, 1989; Raphael, 1988; Becerra & Shaw, 1985).

Even though the findings of our study are congruent with the literature, it is important to note that in this study, the primary sources of support among the elder generation were the "maternal grandmothers" and that the "maternal grandfathers" as well as the "paternal grandparents" played a very limited role in the child-rearing process. In her study of 16 low-income Puerto Rican elderly women, Sanchez-Ayendez (1988) discovered, that the roles of women and bases for social interactions were rooted in the importance of motherhood and domestic responsibilities. In addition, she commented that women were primarily responsible for care giving and household responsibilities. In a comparative study of child-rearing goals of two generations of Puerto Rican mothers, Irizarry and Pacheco (1989) reported that women were primarily responsible for child-rearing. Our findings concur with the above mentioned studies. These findings also confirm Lizaraga-Zayas's (1993) qualitative study which found that Puerto Rican mothers were primarily responsible for the child-rearing with little participation from the fathers. She also indicated that extended family members played an

important role in the daily lives of Puerto Rican families. The roles of "significant others" and "maternal aunts" were also reported frequently in both generations, but were prominent with the first generation participants.

Cultural validity is concerned with the task of identifying the norms which shape behaviors and institutions in a particular culture. These norms provide the foundation and structure to such institutions as marriage, religious practices, kinship ties, extended family networks, games, etc. (Washington & McLoyd, 1982). Understanding these system rules will facilitate the identification of behavioral and institutional patterns within particular cultures. Although our study is concerned with comparing two generations of Puerto Rican females single heads of household and their utilization of their extended family networks in the rearing of their children, it is essential to identify intergenerational patterns which will provide insights between and within generations. The analysis of the results revealed a set of attitudinal and behavioral culturally valid patterns in both generations of participants. For the first generation participants, these attitudinal patterns involved the re-establishment of a extended family network involving primarily non-blood related such as members of the Pentecostal Church and/or "significant others." On the other hand, for second generation participants these behavioral patterns involved the re-establishment of a

blood related extended family systems where the "maternal grandmothers" regain their significance in the extended family network. Similar findings are described by Sabogal and associates (1987) in a study where they propose that first generation Hispanics may have more attitudinal versus behavioral familism due to the fact that distance may interfere with visits and familial exchanges. For both generations these trends and/or patterns speak to the need of cultural validation and continuity in the re-establishment of norms and rules that validate meaning and cultural values in the new cultural environment.

The first generation migrating from a more traditional society to a more industrialized culture tends to rely less on the extended family system. Our qualitative data discovered, as did Sanchez-Ayendez (1988), the importance for first generation participants recreating a supportive system in the host culture. For first generation participants religious affiliation particularly with the Pentecostal church provided a supportive extended family and the church became part of their family network system. For first generation participants in our qualitative study, the Pentecostal church became part of their family network. The findings in our qualitative study were confirmed by our quantitative socio-cultural-validity results which revealed that first generation participants relied more frequently on non-blood relatives. On the other hand, the subsequent generations tend to become larger, more cohesive and

integrated, primarily due to the geographic proximity with family members (Griffith & Villavicencio, 1985; Keefe, Padilla & Carlos, 1978). This trend was more evident in the results of our qualitative and quantitative socio-cultural-validity analysis where second generation participants described a large, and cohesive network of family members when compared to the participants from the first generation. The first generation, based on our data, received half of the overall support when compared to second generation participants.

Although the literature has extensively documented the importance and the role of the extended family network in the Puerto Rican culture, very little is known about the frequency of involvement by particular extended family members. It is important to point out that godparents were generally more involved than paternal grandparents. The godparents' role is well documented in the literature (Vidal, 1988). On the other hand paternal grandparents are not part of the literature, and if they are, they are usually included with the maternal grandparents. The disparity between maternal and paternal grandparents was evident in this study. One may speculate, based on the number of participants who had children from different fathers, that the paternal intergenerational link was broken or was never connected. Maternal grandparents, and specifically maternal grandmothers have been primarily

responsible for maintaining familial connections and cultural values.

Effects of Acculturation

Acculturation is defined as a process of inter-cultural borrowing between peoples resulting in new and blended patterns (Bailey, 1973). This process requires the contact of at least two different cultural groups interacting with each other. The minority culture will be influenced into patterns that are closer to the dominant and/or host culture.

The Puerto Rican culture and its values is becoming acculturated through the continuous migration of its citizens and the growing influence of the American culture on the island. In reviewing the PRAM-R (Inclán, 1980) results the difference in acculturation between first and second generation participants became apparent. First generation participants' knowledge base and value preferences were primarily Puerto Rican. On the other hand, the second generation revealed a more complex set of responses. They had assimilated part of the American knowledge base and value preferences as well as having retained part of the Puerto Rican knowledge base and value preferences. They identified bilingualism as their choice instead of Spanish or English. What is even more complex is the fact that second generation participants, having incorporated American cultural values, still reported that

their relationship with their extended family was quite similar to the first generation group when it came to child-rearing. Surprisingly, both generations reported very similar results, considering the numerous comparisons in this study.

The literature confirmed our results. Collieran (1984) found in a study of the acculturation of Puerto Rican families, that married children are much closer to mainland values than their parents. However, Collieran (1984) notes that none of the participants of his sample chose an entirely American identity, indicating that despite generational differences, they have still retained Puerto Rican culture as part of their identity.

Our findings are also consistent with Sabogal and associates (1987), who explain that the value of familism is embedded in acculturated Hispanic-Americans and demonstrated in the activities of daily living such as sharing of responsibilities with the extended family network, emotional support and child-rearing practices. In addition, their results support the concept that first generation Hispanics continue to maintain familism as a core value regardless of migratory processes and the lack of contact with extended family members.

Ogletree and Ujlaki (1985) also argue that there is minimal movement towards complete acculturation and assimilation among Hispanic Americans. Although some researchers suggest that acculturation, urbanization,

migration and increased filtering of American mainstream culture are impacting familism as well as other important Hispanic values (Garza & Gallegos, 1985; Gebler et al., 1970; Mindel, 1980; Landy, 1959).

Effects of Distance

In order to eliminate distance as a factor, participants were separated by identifying extended family members who lived within ten miles radius from the participants residence. Then, the selected cases were tested for significant differences by generation in the type of involvement and frequency of involvement by the extended family network. In general, the results revealed no significant difference between generations in the type of involvement and the frequency of involvement by the extended family network. Although four variables had showed significant differences between generations, all four had cells with expectancy frequency less than five. These results indicate that distance has a direct impact on the type of involvement and the frequency of involvement by the extended family network. Therefore, significant differences between generations in the initial quantitative analysis can be attributed to distance. Distance is an important factor that contributes to the breakdown of ties between members of the extended family network. As Mintz (1950) argues, the lack of face to face contact erodes the supportive role of godparents. Mintz's (1950) study

confirms the results in our study. Our findings revealed that when comparing first and second generation participants, the second generation "maternal aunts" and "maternal grandmothers" live significantly closer than their first generation counterparts (73.8% of second generation "maternal grandmother" versus 40% of first generation of "maternal grandmothers" lived within a 100 mile radius and 73.7% of second generation "maternal aunts" versus 51.2% of the first generation "maternal aunts" lived within a 100 mile radius). Due to the fact that distance interferes with frequency of visitation, Sabogal and associates (1987) suggest that the first generation of Hispanics bring with them more of an attitudinal familism. On the other hand, they attribute a lower attitudinal familism in second and third generations to acculturation and a higher behavioral familism to frequency of contact with the first generation.

Limitations

As stated in chapter 3, there are several areas in this study that deserve critical reflection. The sampling methodology was based on availability versus a random selection. The number of participants selected per generation was small and the study was limited to residents of two small cities in New England.

For the purposes of this study, Inclán's (1980) acculturation scale (PRAM-R) was revised to accommodate the

population. Therefore, the results obtained from this scale are applicable to the above-mentioned geographical areas, and they should not be generalized to the general population with caution.

Although the sampling participant criteria were clearly defined, there was a confounding variable. The majority of participants in both generations were receiving AFDC. Female heads of household on AFDC may have been cautious and guarded about comments about the number adult of family members living in the household, family income and other sources of support for fear that this information might be made available to the welfare office.

As stated in Chapter 3, since this was an exploratory study there was no control of independent variables or control groups. Therefore, this limits the external validity of this research, resulting in the elimination of an inferred cause and effect relationship.

Implications for Mental Health Providers, Social Service Providers and Public Policy Planners

The importance of the extended family network in sharing child-rearing responsibilities is clear, but what do these findings suggest for the practice of mental health services and public policy? Clearly, any mental health professional working with the Puerto Rican female single headed household must be aware of the extended family network and the impact of this network on the utilization of publicly funded mental health services to children and

family. Natural support systems (which include the extended family network) in the Puerto Rican community have been well documented by Delgado and Delgado (1982). These support systems provide for child care, respite care, financial assistance, emotional support and advice. It is important that the mental health provider learn to take advantage of such systems, rather than attempt to ignore them and/or recreate them.

Mental health providers could take advantage of the extended family network by knowing the community well enough to be aware of the existence and identity of the extended family network, and by contacting extended family members when appropriate to ascertain their involvement and to develop a working relationship with them in order to access resources and to maximize the benefits of service delivery.

Aponte (1985) found that Puerto Rican females in New York and New Jersey, a high incidence of female headed households, low levels of education, poor labor force participation and low occupational status. There was a positive correlation between Puerto Rican female headed households and participation in the welfare system. She points out that social policy is targeted at the children, disregarding the single mothers responsible for them. She recommends that services for this population need to be more systemic and inclusive.

In many systems such as public housing and public welfare, rules and regulations tend to split and segregate extended family members. Extended families are governed by a set of values that imply mutual cooperation, shared child-rearing responsibilities and mutual acceptance; values which will enrich the emotional and intellectual development of Puerto Rican children. It is important that public policy through the governing rules and regulations of the social welfare system, mental health system and social service system not operate to defeat this important natural support system. But rather, should be structured to use and support the extended family network. Provisions should even be considered in the areas of housing, foster care, child care and education that strengthen and foster the ties within the extended family membership. It is imperative that all mental health and social service providers working with the Puerto Rican families and children be aware of this natural support system and trained to maximize its potential.

Implications for Future Research

The major area of opportunity for future research in this area lies in extending the results of this study to encompass a much larger sample of participants that reflects the general population of Puerto Rican female headed households. Please note that the sample of single women heads of household used in this study consisted of a

sample drawn from a number of health care facilities, churches and community agencies in the two cities. They were a unique group both in terms of their low socioeconomic status and marital status.

Consequently an effort should be made to replicate this study on a more general sample. One way in which this could be accomplished would be to recruit participants, not only from community based organizations, but from local employers and universities. In this way, the sample of parents would represent more accurately the Hispanic community. This sample of parents would include participants with diversified socioeconomic and educational backgrounds, as well as participants with different marital status.

Another way to replicate this study would be to include the third generation. This expansion would provide an evolutionary intergenerational perspective as well as an individual generational window to the complex interchange between the original and host cultures as they impact child-rearing and the changing dynamic between nuclear families and the extended family network.

A second area of research involves the development of an intergenerational social map that more specifically identifies the roles of particular extended family members. More specifically, the role of "maternal aunts" in first and second generation households and/or why there is more frequent involvement from the godparents when compared to

the paternal grandparents. In other words, the literature review has provided a global description of the extended family, but very little is known about specific members and their roles. The identification of key extended family members can expedite and influence outcomes in the delivery of mental health and social services.

Conclusions

The results of this exploratory study suggest that first and second generation Puerto Rican female heads of household are quite similar in how the extended family network is involved in the shared child-rearing practices. "Maternal grandmothers" played a significant role in both generations. In addition, and regardless of generation, female members of the extended family were involved more than their male counterparts. Differences were found in the predominant role played by the "maternal aunts" and "significant others" with the first generation of single parents and the second generation of participants received twice the amount of support when compared with first generation. Although the "maternal grandmothers" were involved with both generations, they shared more in the child-rearing responsibilities with the second generation.

Based on the results of this study one could speculate that the few differences between generations were attributable to distance and not to acculturation. Although this study did shed some light on the inner

workings of the Puerto Rican extended family system, it also validated the importance of the role the extended family play as source of support and as conservators of Puerto Rican cultural values. In addition, it shed some light into the socio-cultural patterns that regulate and define the conduct of Puerto Rican individuals and institutions in a new cultural environment.

Further exploratory research and theoretical development is needed to get a more clear understanding of this complex network of relationships as well as the inner workings of socio-cultural-validity). It is hoped that future research will undertake parts of this study in order to further illuminate this phenomenon.

APPENDIX A

PURPOSE OF THE STUDY (ENGLISH VERSION)

PURPOSE OF THE STUDY

Dear Head of Household:

My name is Henry Julio East-Trou and I am a Doctoral candidate in Counseling Psychology at the University of Massachusetts in Amherst. I am very interested in knowing how do you relate with your extended family (grandparents of your children, aunts and uncles of your children, godparents of your children and in-laws). Specifically, I am interested in knowing how do these relationships provide you with support in various aspects of the rearing of your children. Traditionally, extended families have had a very important role in the rearing of children in the Puerto Rican community. Since you have spend many years in the United States, I am also interested in knowing how the exposure to the United States culture has influenced these realtionships especially when it refers to the rearing of your children. Your participation in this important study will help clarify already available information and develop strategies that will be used to deliver services to single heads of household in the city of Springfield and Holyoke.

Your participation will involve filling out various questionnaires which will be described to you during the interview. Briefly they will involve obtaining information regarding your relationship with your extended family and how this relationship relates to the rearing of your children. All information that is gathered will be confidential. Your participation in this study is greatly appreciated.

Sincerely,

Henry Julio East-Trou

APPENDIX B

PROPOSITO DEL ESTUDIO (SPANISH VERSION)

PROPOSITO DEL ESTUDIO

Estimada Jefa de Familia:

Mi nombre es Henry Julio East-Trou, soy un candidato del doctorado de Consejería Psicología en la Universidad de Massachusetts en Amherst. Estoy muy interesado en saber como te vinculas con tu familia extendida (abuelos, tios, compadres, comadres, suegros y suegras). Especialmente, estoy interesado en saber como esta vinculación te sirve de apoyo en varios aspectos de la crianza de tus hijos. Tradicionalmente, las familias extendidas han tenido un rol primordial en la crianza de los niños en la comunidad Puertorriqueña. Dado a que has pasado años en los Estados Unidos, también deseo saber como el contacto con la cultura estadounidense ha influenciado estos vínculos sobre todo en cuanto se refiere a la crianza de tus hijos. Tu participación en este trabajo tan importante ayudará a clarificar información ya disponible y desarrollar estrategias que se usaran para proveerle servicios a las jefas de familias en la ciudad de Springfield y Holyoke.

Su participación consistirá en completar algunos cuestionarios que se le explicarán durante las entrevistas. Los cuestionarios tratan sobre las relaciones con su familia extendida y como esta relación se vincula con la crianza de sus hijos. Toda la información obtenida durante esta entrevista será tratada confidencialmente. Su participación en este estudio será muy apreciado.

Sinceramente,

Henry Julio East-Trou

APPENDIX C

PRELIMINARY PURPOSE OF THE STUDY AND CONSENT
FORM TO BE USED BY THE INVESTIGATOR TO
CONTACT PARTICIPANT (ENGLISH VERSION)

Preliminary Purpose of the Study and Consent Form to be used by the Investigator to Contact you.

Dear Single Head of Household:

My name is Henry Julio East-Trou, I am a psychotherapist in Springfield and I am also a Doctoral student at the University of Massachusetts in Amherst. I am very interested in knowing how do you relate with your extended family (grandparents of your children, aunts and uncles of your children, godparents of your children and in-laws). Specifically, I am interested knowing how do these relationships provide you with support in various aspects of the rearing of your children. Traditionally, extended families have had a very important role in the rearing of children in the Puerto Rican community. Since you have spend many years in the United States, I am also interested in knowing how the exposure to the United States culture has influenced this relationship especially when it refers to the rearing of your children. Your participation in this important study will help clarify already available information and develop clinical strategies that will be used to deliver services to single heads of household in the city of Springfield and Holyoke.

Basically, you will be asked to complete several brief questionnaires. None of the questionnaires are tests and you can decide at any time not to answer any of the items. Please note that all your answers will be confidential.

By signing this form you agree to meet with me at your convenience at any time and provide the information requested in the questionnaires. Write your address and telephone number in the appropriate spaces. Your decision to meet me and answer the questionnaires will be greatly appreciated.

Thank you

(If you have any questions or concerns do not hesitate to call me at (413) 774-6703). Keep the top part and submit the bottom part if you decide to participate in this study.

Name: _____

Signature: _____

Address:

Telephone: _____

APPENDIX D

PROPOSITO PRELIMINAR SOBRE EL ESTUDIO Y LA FORMA DE
CONSENTIMIENTO PARA QUE EL INVESTIGADOR SE PONGA EN
CONTACTO CON EL PARTICIPANTE (SPANISH VERSION)

**Propósito Preliminar Sobre el Estudio y La Forma de
Consentimiento Para que la Investigador Se ponga en
Contacto con Usted**

Querido jefa de familia:

Mi nombre es Henry Julio East-Trou, soy un psicoterapeuta en Springfield y también un Candidato Doctoral en psicología en la Universidad de Massachusetts en Amherst. Estoy muy interesado en saber como te vinculas con tu familia extendida (abuelos, tíos, compadres, comadres, suegros y suegras). Especialmente, estoy interesado en saber como esta vinculación te sirve de apoyo en varios aspectos de la crianza de tus hijos. Tradicionalmente, las familias extendidas han tenido un rol primordial en la crianza de los niños en la comunidad Puertorriqueña. Dado a que has pasado años en los Estados Unidos, también deseo saber como el contacto con la cultura estadounidense ha influenciado estos vínculos sobre todo en cuanto se refiere a la crianza de tus hijos. Tu participación en este trabajo tan importante ayudará a clarificar información ya disponible y desarrollar estrategias que se usarán para proveerle servicios a las jefas de familias en la ciudad de Springfield y de Holyoke..

Esencialmente, lo que le pediré es que me permita entrevistarla. Sus respuestas serán mantenidas confidencialmente. Los cuestionarios no son exámenes y usted tendra la opción de no contestar cualquier pregunta.

Si usted esta de acuerdo por favor firme su nombre en el espacio indicado. Por favor escriba su dirección y numero de teléfono. Su participación en este trabajo será agradecido de todo corazón.

Gracias

(Si tiene alguna pregunta sobre este proyecto favor de llamar al siguiente número de teléfono (413) 774-6703). Guarde la parte de arriba y entregue la parte de abajo si decide participar.

Nombre: _____

Firma: _____

Propósito Preliminar Sobre el Estudio y La Forma de
Consentimiento Para que la Investigador Se ponga en
Contacto con Usted (continuación)

Dirección: _____

Teléfono: _____

APPENDIX E
CONSENT FORM (ENGLISH VERSION)

Consent for Voluntary Participation

I volunteer to participate in this quantitative and qualitative study and understand that:

1. I will need to respond to three questionnaires consisting of demographic information, information about my extended family and information about my family composition.
2. I will be interviewed by the investigator using a guided interview format consisting of four questions.
3. The questions I will be answering address my views regarding my relationship with my extended family and their involvement in the raising of my children. I understand that the primary purpose of this research is to compare first and second generation Puerto Rican single heads of household's utilization of the extended family network in shared child-rearing practices.
4. The interview will be tape recorded to facilitate analysis of the data.
5. My name will not be used, nor will I be identified personally in anyway or at any time. I understand it will be necessary to identify participants in the dissertation by generation and by nationality (e.g. a first generation Puerto Rican female head of household said...).
6. I may withdraw from part or all of this study at any time.
7. I have the right to review materials prior to the final oral exam or other publication.
8. I understand that results from this survey will be included in the doctoral dissertation and may also be included in manuscript submitted to professional journals for publication.
9. I am free to participate or not to participate without prejudice.
10. Because of the small number of participants, approximately 90 for the quantitative part and 6 for the qualitative part, I understand that there is some risk that I may be identified as a participant in this study.

Consent for Voluntary Participation (cont.)

Participant's Signature Date

Researcher signature Date

APPENDIX F

FORMA DE CONSENTIMIENTO (SPANISH VERSION)

Consentimiento de Participación Voluntaria

Yo participo voluntariamente en este estudio cuantitativo y cualitativo y entiendo que:

1. Yo tendré que responder a tres cuestionarios que consisten en información demográfica, información sobre mi familia extendida y información sobre la composición de mi familia.
2. Yo seré entrevistada por el investigador que usará una entrevista estructurada que consistirá de cuatro preguntas.
3. Las preguntas que yo contestaré será mi punto de vista sobre mi relación con mi familia extendida y su involucramiento en la crianza de mis hijos. Yo entiendo que el propósito principal del estudio es el comparar la primera y la segunda generación de mujeres Puertorriqueñas jefas de familia y como ellas utilizan la familia extendida en las prácticas de crianza.
4. La entrevista será grabada con el propósito de facilitar el análisis de la información.
5. Mi nombre no será usado, ni tampoco yo seré identificada personalmente de ninguna manera. Yo entiendo que será necesario identificar a los participantes en la disertación a través de su nacionalidad y generación (por ejemplo: una participante puertorriqueña jefa de familia de la primera generación dijo).
6. Yo puedo retirarme de parte ó de todo el estudio en cualquier momento.
7. Yo tengo el derecho de revisar los materiales antes de los exámenes orales ó antes de que los resultados sean publicados.
8. Yo entiendo que los resultados de los cuestionarios serán incluidos como parte de la disertación y que posiblemente sean incluidos como parte de un manuscrito que pueda ser publicado en una revista profesional.
9. Yo tengo la libertad de participar ó no participar sin prejuicio.
10. Debido al pequeño número de participantes, aproximadamente 90 para la parte cuantitativa y 6 para la parte cualitativa, yo entiendo que hay cierto riesgo que yo sea identificada como participante en este estudio.

Consentimiento de Participación Voluntaria (continuación)

Firma de la Participante

Fecha

Firma del Investigador

Fecha

APPENDIX G

REVISED PUERTO RICAN MEASURE OF ACCULTURATION
(ENGLISH VERSION)

Instructions

Below is a list of questions about your traditions, habits, and familiarity with American and Puerto Rican ways. Nobody is expected to know all the answers. If two choices are appropriate, please choose one. (Please leave the spaces on the left of the questions blank.)

Questions	Answers	
_____ 1. What is a piece of pie with ice cream on top called?	_____	
_____ 2. What is usually put on a "bagel"?	_____	
_____ 3. What town in Puerto Rico is known as "La Perla del Sur"?	_____	
_____ 4. Name the biggest mountain in Puerto Rico.	_____	
_____ 5. How is the Northeast region of the United States known?	_____	
_____ 6. What color is breadfruit (pana) inside?	_____	
_____ 7. What is a jobo?	_____	
_____ 8. What is a "cantaloupe"?	_____	
_____ 9. You feed a cold and starve a _____?	_____	
_____ 10. What is the Christmas partying when people go from house to house playing music and singing called?	_____	
_____ 11. Do you picnic, barbecue or engage in other open air social activity on the 4th of July?	<div style="display: flex; justify-content: space-between;"> ----- Yes ----- No </div>	
_____ 12. In what sport is the term "se huyo" used?	_____	
_____ 13. What is "la extraordinaria"?	_____	
_____ 14. How many points are scored in a "touchdown"?	_____	
_____ 15. Do you read the Spanish press regularly?	<div style="display: flex; justify-content: space-between;"> _____ Yes _____ No </div>	
_____ 16. Are most of your readings for fun in English or Spanish?	<div style="display: flex; justify-content: space-between;"> _____ English _____ Spanish </div>	
_____ 17. Do you listen regularly to radio Latino?	<div style="display: flex; justify-content: space-between;"> _____ Yes _____ No </div>	
_____ 18. Who was governor of Puerto Rico for 24 years?	_____	
_____ 19. What was Ed Sullivan famous for?	_____	
_____ 20. Who was Benjamin Franklin?	_____	
_____ 21. What is a "guiro" or "guicharo"?	_____	
_____ 22. What is the name of the typical dance of Puerto Rico?	_____	
_____ 23. Name an American folk dance.	_____	

Questions		Answers	
_____	24. Do you listen to jazz or rock music regularly?	Yes _____	No _____
_____	25. Give the name of a Christmas carol.	_____	
_____	26. Name 3 governors of Puerto Rico.	_____	
_____	27. Name 3 mayors of the Cities of Springfield and Holyoke.	_____	
_____	28. What political party has its slogan "Pan Tierra, y Libertad"?	_____	
_____	29. What political party has as its symbol an elephant?	_____	
_____	30. Why was Albizu Campos incarcerated?	_____	
_____	31. What is Lares famous for?	_____	
_____	32. Who lives in "Graceland"?	_____	
_____	33. What is pitorro?	_____	
_____	34. What part of the United States does Bourbon come from?	_____	

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APPENDIX H

MEDIDA DE ACULTURACIÓN PERSONAL
(SPANISH VERSION)

Instrucciones

Abajo encontrará una lista de preguntas sobre sus tradiciones, hábitos, y familiaridad con la culture Americana y Puertorriqueña. No se espera que sepa todas las contestaciones. Si hay dos respuestas apropiadas pro favor seleccione una. (Por favor deje los espacios a la izquierda de als preguntas en blanco.)

	Preguntas	Respuestas
_____	1. ¿Cómo se la llama a un pedazo de pastel (pie Americano) con helado por encima?	_____
_____	2. ¿Qué usualmenta se le unta al "bagel"?	_____
_____	3. ¿A qué pueblo en Puerto Rico se le conoce como "La Perla del Sur"?	_____
_____	4. ¿Nombre la montaña más grande de Puerto Rico.	_____
_____	5. ¿Cómo se conoce la región noreste de los Estados Unidos?	_____
_____	6. ¿De qué color es la pana por dentro?	_____
_____	7. ¿Qué es un jobo?	_____
_____	8. ¿Qué es un "cantaloupe"?	_____
_____	9. Uno alimenta un catarro y mata de hambre una _____?	_____
_____	10. ¿Cómo se llaman las fiestas de navidad dónde la genta va de casa en casa tocando música y cantando?	_____
_____	11. ¿Usted va de jira al campo (picnic), barbecue o participa en otra actividad social al aire libre durante el 4 de Julio?	Si _____ No _____
_____	12. ¿En cuâl deporte se usa el término "se huyo"?	_____
_____	13. ¿Qué es la "la extraordinaria"?	_____
_____	14. ¿Cuántos puntos se anotan por un "touchdown"?	_____
_____	15. ¿Leé periódicos en Español a menudo?	Si _____ No _____
_____	16. ¿La mayoría de sus lecturas de diversión son en Ingles o Español?	Inglés _____ Español _____
_____	17. ¿A menudo escucha la estación de radio Latino?	Si _____ No _____
_____	18. ¿Quién fue gobernador de Puerto Rico por 24 años?	_____
_____	19. ¿Porqué era Ed Sullivan famoso?	_____
_____	20. ¿Quién era Benjamin Franklin?	_____
_____	21. ¿Qué es un "guiro" o un "guicharo"?	_____
_____	22. ¿Cuál es el nombre de un baile tipico de Puerto Rico?	_____
_____	23. Nombre un baile folklórico Americano.	_____

Preguntas		Respuestas	
_____	24. ¿A menudo escucha música de jazz o rock?	Si _____	No _____
_____	25. Dé el título de un cántico (canción) de navidad?	_____	
_____	26. Nombre a 3 gobernadores de Puerto Rico.	_____	
_____	27. Nombre a tres alcaldes de la Ciudad Springfield o Holyoke.	_____	
_____	28. ¿Cuál partido político tiene como su lema "Pan, Tierra, y Libertad"?	_____	
_____	29. ¿Cuál partido político tiene como su símbolo el elefante?	_____	
_____	30. ¿Por qué fue Albizu Campos encarcelado?	_____	
_____	31. ¿Por qué es Lares famoso?	_____	
_____	32. ¿Quién vivió en lá residencia "Graceland"?	_____	
_____	33. ¿Qué es un pitorro?	_____	
_____	34. ¿De cuál parte de los Estados Unidos viene el "Bourbon"?	_____	

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APPENDIX I

CUESTIONARIO DE INFORMACIÓN PERSONAL
(SPANISH VERSION)

CUESTIONARIO DE INFORMACION PERSONAL

1) Identificación: _____

INFORMACIÓN DEMOGRAFICA:

2) Edad _____ 3) Estado Civil: C _____ D _____
Sol _____ Sep _____ V _____

4) Sexo: hombre _____ mujer _____

5) Estatus de Trabajo: Empleado _____
Desempleado/buscando por trabajo _____
AFDC _____ SSI _____ Other _____

6) Ingreso Mensual _____

7) Primera Generación _____ Segunda Generación _____
Tercera Generación _____

8) Lugar de Nacimiento: U.S.A. _____ Puerto Rico _____

9) Nombre de Ciudad/Pueblo _____

10) Zona Urbana _____ Zona Rural _____

11) Lugar de Residencia: Springfield _____ Holyoke _____

12) Número de años en la mencionada ciudad _____

13) Educación: 0 to 4 grado _____ 5 to 9 grado _____
10 to 12 grado _____ 12 to 16 grado _____
Graduado de escuela secundaria: _____ GED _____
Graduado de colegio (2 años) _____
Graduado de colegio (4 años) _____ Otro _____

14) Idioma Principal: Español _____ Ingles _____
Bilingue _____

15) Afiliación Religiosa: Catolico _____
Pentecostal _____ Testigo de Jehova _____
Otro: _____

16) Otras afiliaciones comunitarias: yes _____ no _____

Otro: (favor de nombrar): _____

CUESTIONARIO DE INFORMACION PERSONAL (continuación)

COMPOSICION FAMILIAR:

- 17) Tipo de Hogar : Hogar de un solo padre: _____
Hogar-multigeneracional _____
- 18) Número de miembros de familia viviendo
en el hogar: _____
- 19) Número de niños viviendo en el hogar _____
- 20) Número de hijos (as) adoptivas viviendo
en el hogar _____
- 21) Número de "hijos de crianza" viviendo
en el hogar _____
- 22) Abuela (materna) viviendo en el hogar si _____ no _____
- 23) Abuela (materna) vive a _____ millas de casa
- 24) Abuelo (materna) viviendo en el hogar si _____ no _____
- 25) Abuelo (materna) vive a _____ millas de casa
- 26) Abuela (paterna) viviendo en el hogar si _____ no _____
- 27) Abuela (paterna) vive a _____ millas de casa
- 28) Abuelo (paterno) viviendo en el hogar si _____ no _____
- 29) Abuelo (paterno) vive a _____ millas de casa
- 30) Numero de tias _____ Tia (s) viviendo en el hogar
si _____ no _____
(Si tiene mas de una, enfocar en la hermana que
ella tiene una realcion mas cercana)
- 31) Tia vive a _____ millas de casa
- 32) Numero de tios _____ Tio viviendo en el hogar
si _____ no _____
(Si tiene mas de una, enfocar en la hermana que
ella tiene una realcion mas cercana)
- 33) Tio vive a _____ millas de casa

CUESTIONARIO DE INFORMACION PERSONAL (continuación)

- 34) Numero de madrinas _____ Madrina viviendo en el hogar
si _____ no _____
(Enfoque en la que esta mas envuelta)
- 35) Madrina vive a _____ millas de casa
- 36) Padrino viviendo en el hogar si _____ no _____
(Enfoque en el que esta mas envuelto)
- 37) Padrino vive a _____ millas de casa
- 38) Persona significativa viviendo en el hogar
si _____ no _____
- 39) Persona significativa vive a _____ millas de casa

RECURSOS COMMUNITARIOS PARA EL CUIDADO DE LOS HIJOS

- 40) Cuidado durante el dia (nido-familiar) si ____ no ____
- 41) Cuidado Durante el dia (nido): si ____ no ____
- 42) El proveedor de los servicios para el cuidado sus
hijos es: su trabajo _____ su iglesia _____
su familia _____ su vecina _____
proveedor privado _____ otro _____

APPENDIX J

SURVEY OF PERSONAL INFORMATION
(ENGLISH VERSION)

SURVEY OF PERSONAL INFORMATION

1) Identification number : _____

DEMOGRAPHIC INFORMATION:

2) Age _____

3) Marital Status: M _____ D _____
Sep _____ Sin _____ W _____

4) Sex: male _____ female _____

5) Employment Status: Employed _____
Unemployed/looking for work _____
AFDC _____ SSI _____ Other _____

6) Monthly Income _____

7) First Generation _____ Second Generation _____
Third Generation _____

8) Birthplace: Mainland _____ Puerto Rico _____

9) Name of City/Town/Village _____

10) Urban _____ Rural _____

11) Place of Residence: Springfield _____ Holyoke _____

12) Years of at the above mentioned city _____

13) Education: 0 to 4th grade _____
5th to 9th grade _____ 10th to 12th grade _____
12th to 16th grade _____ H.S. Graduate _____
GED _____ College graduate (2 years) _____
College graduate (4 years) _____ other _____

14) Primary Language: Spanish _____ English _____
Bilingual/Both _____

15) Religious Affiliation: Catholic _____
Pentecostal _____ Jehova's Witness _____
Other _____

16) Other Community Affiliations: yes _____ no _____

If yes, please name: _____

SURVEY OF PERSONAL INFORMATION (continuation)

FAMILY COMPOSITION:

- 17) Household type: Single Parent Home: _____
 Multi-generational Home _____
- 18) Number of family members residing at home: _____
- 19) Number of children living at home: _____
- 20) Number of stepchildren living at home: _____
- 21) Number of "hijos de crianza" living at home: _____
- 22) Grandmother (maternal) living at home:
 yes _____ no _____
- 23) Grandmother (maternal) lives _____ miles away
- 24) Grandfather (maternal) living at home:
 yes _____ no _____
- 25) Grandfather (maternal) lives _____ miles away
- 26) Grandmother (paternal) living at home:
 yes _____ no _____
- 27) Grandmother (paternal) lives _____ miles away
- 28) Grandfather (paternal) living at home:
 yes _____ no _____
- 29) Grandfather (paternal) lives _____ miles away
- 30) Number of aunts _____ Aunt (s) living at home:
 yes _____ no _____
 (If more than one, focus on the one with whom
 she has a closer relationship)
- 31) Aunt lives _____ miles away
- 32) Number of uncles _____ Uncle living at home:
 yes _____ no _____
 (If more than one, focus on the one with whom
 she has a closer relationship)
- 33) Uncle lives _____ miles away

SURVEY OF PERSONAL INFORMATION (continuation)

34) Number of godmothers _____ Godmother living at home:
yes _____ no _____
(Focus on the one more involved)

35) Godmother lives _____ miles away

36) Number of godfathers _____ Godfather living at home:
yes _____ no _____
(Focus on the one more involved)

37) Godfather lives _____ miles away

38) Significant other living at home: yes _____ no _____

39) Significant other(s) lives _____ miles away

CHILD CARE RESOURCES:

40) Family Day Care Provider: yes _____ no _____

41) Regular Day Care Provider: yes _____ no _____

42) Day Care Provider: Employer _____ Church _____
Family _____ Neighbor _____
Private provider _____ Other _____

APPENDIX K

EXTENDED FAMILY NETWORK'S PARTICIPATION IN CHILD-REARING
PRACTICES SURVEY (ENGLISH VERSION)

EXTEND FAMILY NETWORK'S PARTICIPATION IN CHILDREARING PRACTICES

KEY: (A) Grandmother (Maternal) (B) Grandfather (Maternal) (C) Grandmother (Paternal)
 (D) Grandfather(Paternal) (E) Aunt (F) Uncle
 (G) Godmother (H) Godfather (I) Significant Other
 (J) Neighbor

1) Often (Once per week or more)
 3) Not at all

2) Occasional (Once per month or less)

TYPE OF CONTACT	FREQUENCY RATING																							
	A			B			C			D			E			F			G			H		
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
Visit																								
Provide Gifts																								
Telephone																								
Letters																								
Helps in time of trouble																								
Provide a home																								
Helps with money																								
Provide food																								
Child care																								
Meal preparation																								
House chores																								
Advice giving to parent																								
Advice giving to child																								
Recreational activities																								
Assists in school activities																								
Disciplines																								
Comes to family events																								

APPENDIX L

CUESTIONARIO DE PARTICIPACIÓN DE LA RED FAMILIA EXTENDIDA
EN LAS PRÁCTICAS DE CRIANZA (SPANISH VERSION)

EXTENDER LA RED DE PARTICIPACION DE LA FAMILIA EN LAS PRACTICAS DE CUIDAR DE SUS NINOS.

KEY: (A) Abuela (Materna) (B) Abuelo (Materno) (C) Abuela (Paterno)
 (D) Abuelo (Paterno) (E) Tia (F) Tio
 (G) Madrina (H) Padrino (I) Otro
 (J) Vecino (a)

1) A Menudo (Una vez o mas por semana) 2) Ocasionalmente (Una vez por mez o menos)
 3) Nunca

TIPO DE CONTACTO	CLASIFICACION DE FRECUENCIA											
	A			B			C			D		
	1	2	3	1	2	3	1	2	3	1	2	3
Visita												
Provee regalos												
Telefono												
Cartas												
Ayuda en momentos de necesidad												
Provee un hogar												
Ayuda con dinero												
Provee comida												
Cuidado de nino												
Preparacion de comidas												
Quehaceres del hogar												
Consejo a padres												
Consejo al nino(a)												
Actividades de recreacion												
Asiste a actividades de escuela												
Disciplina												
Viene a eventos de familia												

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